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THE ARMOURY:

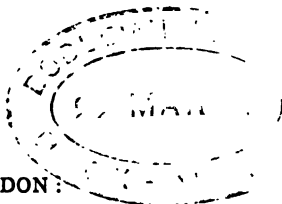
A MAGAZINE

OF

WEAPONS FOR CHRISTIAN WARFARE.

VOL. V.

Put on the whole armour of God, that ye be able to stand against the wiles of the devil."—Eph. vi. 2.



LONDON:

S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW.
AND PROTESTANT EDUCATIONAL INSTITUTE, 38, PARLIAMENT STREET, S.W.
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THE ARMOURY.

The Operations of the Protestant Educational Institute.

THE Protestant Educational Institute continues to carry on its important work under the twofold departments of (1) establishing and maintaining classes throughout the kingdom for the purpose of training the rising generation in the principles and history of the Reformation, and circulating books, pamphlets, and tracts on the same subjects ; and (2) of opposing the aggressions of Rome in Parliament and in municipal and parochial institutions.

I. *Educational Department.*—At 31st August, 1873, when the last detailed statement was made, 21,210 students had attended the Protestant classes of the Institute, and 996 had attended its shorthand classes. From that time to 31st December, 1876, no fewer than 14,490 students have attended its Protestant classes, making a total attendance of 35,700 since those classes were instituted. The importance and necessity of thus giving to the country systematic instruction, free of all expense, on the doctrines and history of the Reformation, so assiduously undermined and perverted by Romanists and Ritualists, cannot be over-estimated. The Institute has received numerous gratifying testimonials of the blessing which these classes have afforded to young men and women in all ranks of life. The following brief list of the places in which the classes have been established will show the extensive area of the Institute's operations under its Educational Department :—

ARMLEY.

CLASS conducted by the Rev. R. Waters in National Schools, Chapel Lane, during January, 1875. Subjects : Confession, Absolution, Transubstantiation, Sacrifice of the Mass. Prizes in books distributed to successful competitors on examination.

BASINGSTOKE.

CLASS conducted by the Rev. J. E. Flower, M.A., in the school-room, London Street Congregational Church, during November and December, 1873. Subjects: The Origin of Romish and Ritualistic Teaching, Apostolical Succession, Transubstantiation, Consubstantiation, The Confessional, The Principles and Objects of Conventual and Monastic Institutions, Religious Liberty, Duty of Protestants. Text Book, Niven's 'Thoughts on Popery.' Prizes amounting to 10*l.* were distributed to successful competitors after an examination in writing.

BATH.

CLASS conducted by Rev. W. E. James, M.A., in the Corridor Rooms, during January, February, March, and April, 1874. Subjects: The Articles of the Church of England in contrast with the Decrees and Canons of the Council of Trent. Prizes amounting to 30*l.* after written examination, were distributed to the successful competitors, who were arranged in two separate groups.

BRIGHTON.

CLASS conducted by the Rev. R. Maguire, M.A., in the Town Hall, during October, November, and December, 1873. Subjects: The Ancient British Church, The Rise, Progress, and Result of the Reformation in England, and the History of the Martyrs and the Reformers. Text Book, 'St. Peter Non-Roman.' Prizes amounting to 20*l.* and books distributed to successful competitors after written examination.

Also in the spring of 1875. Subjects: The Catholic Church, Sacerdotalism, Priesthood, Indulgences and Pilgrimages, The Mass, The Ritualistic Movement, its principles, claims, and methods. Prizes (including the Ashbury Prize of 5*l.*), amounting to 17*l.* and in books distributed to the successful competitors on written examination.

Also in St. Margaret's Church during the spring of 1876. Subjects: Certain Portions of the Thirty-nine Articles in contrast with the errors of Romanism and Ritualism. Prizes (including the Ashbury prize of 5*l.* and 10*l.* given for prizes by two ladies in Brighton), amounting to 17*l.* and in books distributed to successful competitors on written examination.

BRISTOL.

Two classes were conducted by Mr. James Todd in Bridge Street during the spring of 1874; one for working men, and the other for young women. Subjects: The Doctrines of Protestantism. Prizes amounting to 3*l.* 5*s.* and books were distributed to successful competitors of each class after an oral examination.

Also two classes conducted by E. S. Nunn, Esq., B.A., in Commercial College and at Miss Gould's and Miss Barnes' Educational Establishment for Young Ladies, Marlborough House, Kingsdown, during the winter of 1874. Prizes in books distributed to the successful competitors of each class, divided into Senior and Junior divisions, on written examinations.

THE PROTESTANT EDUCATIONAL INSTITUTE. 3

Also class connected with the Bristol Protestant League, conducted by Mr. James Todd in St. Bartholomew's Schoolroom. Prizes in books distributed to the successful competitors on examination.

Also by the Rev. E. Griffiths in St. Matthew's Schoolroom, Moorfields. Prizes in books on examination.

Also Students' Classes conducted by Mr. James Todd in the Commercial College, King's Square, during February and March, 1874. Subjects: The Doctrines of the Reformation. Prizes in books distributed to successful competitors grouped under four divisions: 1, Senior; 2, Junior Students; 3, Day-scholars; and 4, Boarders.

Also in the same places, conducted by Mr. James Todd during the spring of 1875. Prizes in books distributed to the students in each of the establishments under Senior and Junior divisions on written examinations.

Similar classes during the spring of 1876. Prizes in books as in previous year.

Also during the same session, in Odd Fellows' Hall, in connexion with the Bristol Protestant League. Prizes amounting to 7*l.* and in books as in previous year.

Also class conducted by the Rev. T. C. Price in St. Augustine's schoolroom during the spring of 1876. Prizes in books to successful competitors on a written examination.

BURY ST. EDMUND'S.

CLASS conducted by Mr. H. Prigg in Friends' School during the spring of 1875.

CAMBRIDGE.

CLASS conducted by the Rev. R. Maguire, M.A., in the Assembly Room, Guildhall, during October, November, and December, 1873. Subjects: The Ancient British Church; The Rise, Progress and Results of the Reformation in England; The History of the Martyrs and the Reformers. Prizes amounting to 26*l.*, including the Sayle prize of 5*l.*, were distributed to the successful competitors after a written examination.

Also a Class conducted by the Rev. R. Maguire in the same place during winter session, 1874. Subjects: Our Present Dangers and Duties, Priestly Claims; Indulgence; The Mass; The Lord's Supper; The Ritualistic Movement, its origin, history, and claims; The Church of Jesus Christ. Prizes amounting to 19*l.*, including the Sayle prize of 5*l.*, and in books distributed to successful competitors on written examination.

CARLISLE.

Two classes, one for young women and the other for young men, conducted by various ministers during the spring of 1874. Subjects: The Doctrines and Principles of Protestantism. Text-Book, Blakeney's 'Manual.' Prizes to the amount of 20*l.* and books were distributed to the several classes after a written examination.

THE ARMOURY.

CHESTER.

CLASS conducted by the Rev. J. Davidson during the winter of 1874-5. Subject: The Errors of Romanism. Prizes in books distributed to successful competitors on examination.

CHICHESTER.

CLASS conducted by the Rev. R. Maguire in St. Pancras Church during the spring of 1876. Subjects: Certain Portions of the Thirty-nine Articles in contrast with the errors of Romanism and Ritualism. Prizes amounting to 10*l.* and in books distributed to successful competitors on written examination.

DERBY.

CLASS conducted by Dr. W. Legge, in large room, Albert Street, during the spring of 1876. Subjects: The Reformation, The Rule of Faith, Papal Supremacy, Apostolic Succession, Infallibility, Transubstantiation, The Real Presence, Mariolatry, Invocation of Saints, Purgatory, Sacrifice, Confession. Text Book, Stanford's 'Handbook.' Prizes amounting to 12*l.* and in books distributed to successful competitors after written examinations.

DEVONPORT.

CLASS conducted by Lieut. E. G. L. Street, in connexion with St. Aubyn's Church during the session of 1874-5. Subject: Blakeney's 'Catechism.' Prizes in books distributed to successful competitors on written examination.

DOUGLAS, ISLE OF MAN.

CLASS conducted by Rev. J. Fettes during the spring of 1874. Subjects: The Doctrines of Romanism and Ritualism as opposed to the Bible. Text Book, Richings' 'Catechism.' Prizes in books distributed to successful competitors after an examination.

EXETER.

CLASS conducted by Mr. James Todd, during the winter of 1873. Subjects: The Doctrines of the Reformation. Prizes distributed to successful competitors after written examination.

HASTINGS AND ST. LEONARD'S.

Two classes conducted by the Rev. R. Maguire, in the Parish Church, St. Leonard's, and in St. Mary's in the Castle, Hastings, during the winter of 1875. Subjects: The Origin and Growth of the Papal Power; On the XIX., XXII., XXV., XXVIII., XXXI. Articles of the Church of England as opposed to the Doctrines of Rome. Text Book, 'St. Peter Non-Roman.' Prizes amounting to 10*l.* and in books distributed to successful competitors on written examination.

HODDESDON AND WARE.

CLASSES conducted by the Rev. R. Maguire in Parish Church, Hoddesdon, and Christ Church, Ware, during the spring of 1876. Subjects: Certain Portions of the Thirty-nine Articles. Prizes amounting to 17*l.* and in books distributed to successful competitors on written examinations.

LEECHLADE.

CLASS conducted by Miss Large, during the winter of 1873. Subjects: In Stanford's 'Handbook.' Prizes in books distributed to successful competitors after written examination.

LIVERPOOL.

CLASS conducted by various Ministers in St. Andrew's Church, during January and February, 1874. Subjects: The Real Presence, The Eucharistic Sacrifice, Confession, Christian Priesthood, Christ the One Mediator, The Holy Catholic Church, Justification by Faith alone, The Rule of Faith. Prizes amounting to 20*l.* and in books distributed to successful competitors after written examination.

Also class conducted by various Clergymen in St. Chrysostom's Church, Everton, during the spring of 1875. Subjects: The Real Presence, Confession, Purgatory, The Catholic Church, The Great High Priest, The Altar, Rule of Faith, Romanism and the Gospel contrasted. Prizes amounting to 11*l.* and in books distributed to successful competitors on written examination.

Also classes conducted by the Rev. Dr. Taylor in St. Saviour's and St. Luke's Churches during the spring of 1876. Subjects: The Prayer-book and certain of the Thirty-nine Articles in contrast with the errors of Romanism and Ritualism. Prizes amounting to 20*l.* and in books distributed to successful competitors on written examination.

LONDON.

CITY.—Class conducted by Rev. R. Maguire in St. Katharine Cree Church during the winter of 1873. Subjects: The Martyrs and Reformers of the Church. Prizes amounting to 40*l.* and in books distributed to successful competitors after examination.

Also class conducted by the Rev. R. Maguire in St. Stephen's Church, Walbrook, during the winter session of 1874. Subjects: The Errors of Romanism and Ritualism. Prizes amounting to 38*l.* and in books distributed to successful competitors after written examination.

Also a class conducted by the Rev. R. Maguire in St. Mark's Church, Walworth, during the same session.

Also a similar class in Ram's Episcopal Chapel, Homerton. Prizes amounting to 41*l.* and in books to the two latter classes.

Also class conducted by the Rev. R. Maguire in St. Olave's Church during the spring of 1876. Subjects: On the XIX., XXII., XXV., XXVIII., XXXI. Articles of the Church of England as Opposed to the Doctrines of Rome. Text Book, 'St. Peter Non-Roman.' Prizes amounting to 36*l.* and in books distributed to successful competitors on written examination.

Class conducted by Mr. J. McAra in King's Court Chapel, Great Suffolk Street, during the spring of 1876. Prizes amounting to 3*l*. and in books distributed to successful competitors on examination.

CAMBERWELL.—Class conducted by Mr. James Todd in St. Matthew's Girls' School, New Road, during October, November, and December, 1873. Subjects: Apostolical Succession, Confession, Absolution, Venial Sins, Human Satisfactions, Purgatory, Invocation of Saints, Sketches of the Reformation in England. Text Book, Niven's 'Thoughts on Popery.' Prizes in books were distributed to the successful competitors after a written examination.

CLAPHAM.—Class conducted by the Rev. R. Maguire in St. Paul's Church during the winter of 1875. Subjects: The Origin and Growth of the Papal Power; On the XIX., XXII., XXV., XXVIII., XXXI. Articles of the Church of England as opposed to the Doctrines of Rome. Text Book, 'St. Peter Non-Roman.' Prizes amounting to 7*l*. and in books distributed to successful competitors on written examination.

Also class conducted by Miss Henderson in Gloucester House School during the spring of 1875. Subjects: The Errors of Romanism. Prizes in books distributed to successful competitors on a written examination.

A similar class during the spring of 1876. Prizes in books distributed as in the former year.

CLAPTON.—Class conducted by the Rev. R. Maguire in the Institute for the Education of Clergymen's Daughters, Clapton House, during February and March, 1875. Prizes amounting to 11*l*. and in books distributed to successful competitors after a written examination.

HAMMERSMITH.—Class conducted by the Rev. R. Maguire in St. Matthew's Church during the winter of 1876. Subjects: Certain portions of the Thirty-nine Articles. Written examination has been held, but distribution of prizes will not take place till the spring of 1877.

HATCHAM PARK.—Two classes, the one for young men and the other for young women, conducted by the Rev. R. Ross in Iron Church, during October, November, and December, 1873. Subjects: The Doctrines and History of the Reformation. Prizes in books distributed to successful competitors after written examination.

HOXTON.—Class conducted by Mr. James Todd in Hoxton Protestant Institute during October, November, and December, 1873. Subjects: Apostolical Succession, Confession, Absolution, Venial Sins, Human Satisfactions, Purgatory, Invocation of Saints, Sketches of the Reformation. Text Book, Niven's 'Thoughts on Popery.' Prizes in books distributed to successful competitors after written examination.

Also class conducted by Mr. E. Smith in St. John the Baptist Sunday-school, during the spring of 1875. Subject: Foxe's 'Book of

Martyrs. Prizes in books distributed to successful competitors on examination.

Also class conducted by Mr. James Todd in St. John's Schools, New North Road, during the winter of 1875. Subjects: Ultramontaniam, Papal Supremacy, Infallibility, Vatican Controversy, Civil and Religious Liberty. Prizes in books distributed to successful competitors on examination.

KENTISH TOWN.—Class conducted by Dr. Soutter in Mission Hall, Dickenson Street, during October, November, and December, 1873. Subjects: The Mass, Purgatory, Confession, Idolatry, Indulgences, Modern Miracles, Infallibility, The True Way of Salvation through our Lord Jesus Christ alone. Prizes amounting to 4*l.* and books distributed to successful competitors after written examination.

Also class conducted by Mr. Todd in the same place during the winter of 1874-5. Prizes in books distributed to successful competitors after written examination. The subjects same as those for Maida Hill classes.

LAMBETH.—Class conducted by the Rev. R. L. S. Cloquet in St. Andrew's Schoolroom, Stamford Street, during the spring of 1876. Subjects: The Errors of Romanism. Prizes in books distributed to successful competitors on written examination.

LEE.—Class conducted by Mr. James Todd in Lecture Hall, Belmont Park, during November and December, 1873. Subjects: Romish and Ritualistic Errors, Apostolic Succession, Transubstantiation, Consubstantiation, The Mass, The Confessional. Text Book, Niven's 'Thoughts on Popery.' Prizes in books distributed to successful competitors after written examination.

MAIDA HILL.—Two classes conducted by Mr. James Todd in Christ Chapel National Schools, one for young men and the other for young women, during October, November, and December, 1873. Subjects: Apostolical Succession, Confession, Absolution, Sin, Human Satisfactions, Purgatory, Invocation of Saints, Sketches of the Reformation. Text Book, Niven's 'Thoughts on Popery.' Prizes amounting to 10*l.* 10*s.* and books distributed to successful competitors of each class after written examination.

Also classes conducted by Mr. James Todd in the same place during the winter of 1874. Subjects: The Claims of the Church of Rome to Unity; Sanctity, Catholicity, Apostolicity, Romish Apostasy, The Man of Sin, Forged Decretals. Text Book, Niven's 'Thoughts on Popery.' Prizes in books distributed to successful competitors on a written examination, classified under Senior and Junior divisions.

NOTTING HILL.—Class conducted by Mr. James Todd in Golborne Hall during October, November, and December, 1873. Subjects and Text Book same as the classes at Maida Hill. Prizes in books distributed to successful competitors after written examination.

SPITALFIELDS.—Class conducted by Mr. G. W. Davidge in All Saints' National School, Mile End New Town, during the spring of 1876. Prizes in books distributed to successful competitors on examination.

NEWCASTLE-ON-TYNE.

CLASS conducted by Rev. W. D. Dey during the spring of 1875. Subject: Blakeney's 'Catechism.' Prizes in books were given.

OXFORD.

CLASS conducted by the Rev. Dr. Wainwright in St. Aldate's Rectory Room during March and April, 1874. Subjects: Ultramontanism, Prophetic Delineations of the Papacy, The Religion of Rome not Catholic nor Scriptural, Historic Novelties, Historic Certainties. Prizes amounting to 10*l*. and in books distributed to successful competitors after written examination.

Class conducted by the Rev. R. Maguire in St. Aldate's Church during the winter of 1876. Subjects: Certain Portions of the Thirty-nine Articles. A written examination has been held, but the distribution of prizes will not take place till the spring of 1877.

RUNCORN.

CLASS conducted by the Rev. W. Preston. Prizes in books distributed to the successful competitors after written examination.

SOUTHSEA.

CLASS conducted by the Rev. B. D. Aldwell in St. Luke's School-room during the spring of 1876. Prizes amounting to 6*l*. and in books distributed to the young men and women under Junior and Senior divisions.

TAUNTON.

Two classes conducted by Mr. James Todd in Wesleyan College to senior and junior students during the spring session of 1874. Subjects: The Doctrines and Principles of the Reformation. Prizes in books distributed to successful competitors after written examination.

Also classes conducted by Mr. James Todd during the session, 1875 under Senior and Junior divisions. Prizes in books distributed to successful competitors on written examinations.

Also at Hope House under Senior and Junior divisions.

Also at East Street Protestant Commercial School. Prizes in books distributed to the latter classes on written examinations.

Similar classes during the spring of 1876 in all the above places. Prizes in books to successful competitors on written examinations.

Class conducted by Mr. James Todd in the Ladies' College, Hope House, during the same period. Subjects: The Doctrines and Principles of the Reformation. Prizes in books distributed to successful competitors in two divisions after written examination.

TAVISTOCK.

CLASS conducted by Miss Torr during the spring of 1875. Subjects: The Difference between Protestantism and Romanism, Tradition, Rule of Faith, Papal Supremacy, Sanctification, The One Mediator, The Sacraments, Romish Worship. Prizes in books distributed to successful competitors after written examination.

TIVERTON.

CLASS conducted by Mr. James Todd in Public Hall during the winter of 1873. Subjects: The Doctrines of the Reformation. Prizes in books were distributed to successful competitors after written examination.

TORQUAY.

CLASS conducted by Mr. James Todd in the late Rev. Mr. Fayle's Rectory during the winter of 1873. Subjects: The Doctrines of the Reformation. Prizes in books were distributed to successful competitors after written examination.

WORCESTER.

CLASS conducted by various Clergymen during January and February, 1874. Subjects: The Rule of Faith, Papal Supremacy, Infallibility, The Connexion of Peter with Rome, Transubstantiation, Confession, Absolution, Purgatory, Indulgences, Invocation of Saints, Mary Worship. Prizes amounting to 6*l.* and in books distributed to successful competitors after written examination.

Class conducted by various clergymen during the spring of 1875. Subjects: The True Church Visible, Spiritual; Apostolical Succession, Priesthood, Sacrifice, The Mass, The Lord's Supper, Confession, Absolution, Prayers to Saints, Prayers for the Dead. Prizes amounting to 3*l.* and in books distributed to the successful competitors on written examination.

LONDON SHORT-HAND CLASSES.

PRIZES of 10*l.* presented by Lord Oranmore to the students of the Short-hand Classes for the best report of the May meeting of the Institute of 1874.

Senior and Junior classes conducted by Dr. Soutter in the Liberty of the Rolls Schoolroom, Chancery Lane. Prizes amounting to 3*l.* and in books distributed to the successful competitors on examination.

WESLEYAN COLLEGES.

COMPETITIONS for prizes of 20*l.* to best examination on a subject connected with Romanism, selected by the Professors, open to competition by the students attending all the Wesleyan Colleges of the United Kingdom. Four prizes presented to successful competitors on report by Rev. Dr. Rule, dated 21st May, 1874.

Special Prize for Essay.

A friend having offered a prize of 5*l.* 5*s.* for best Essay on 'The Design and Tendency of introducing Popish Symbols among Protestants, including the wearing of the Cross as an Ornament of the Person,' to be competed for by members of the Institute's classes, and Essays having been lodged and duly examined, the prize was awarded to Mr. John Hayes, member of the Liverpool Classes. This Essay has since been published in the *Armoury*.

Every day illustrates the necessity of the mode of instruction thus established by the Institute. The Ritualists are assiduously training the people, by catechisms suited to all ages, by classes, by instruction from the pulpit, and by rites and ceremonies, in all those doctrines that lead to Romanism. They are instilling the germs of Popery into the minds of young persons in not a few of the large Middle-class Schools. Moreover, they are, in certain districts, unblushingly co-operating with the Roman Catholic priests at home and abroad, with the view of misleading the younger members of English families travelling on the Continent of Europe. The Institute is constantly receiving applications for books, or classes, or counsel, to arrest the progress of Ritualism, or to bring back to the truth young persons who have been misled by plausible arguments; or to prevent them falling a prey to priests or zealous associates. By the principles and proceedings of Romish priests and Ritualists, not only is the truth of God's Holy Word endangered, but the 'good order of the State' and social morality are being gradually undermined. The work of the Institute therefore is of the highest importance, and ought to be readily supported by large contributions.

The Institute has circulated upwards of five hundredweight of the 'Stirling Tracts' on Popery, and the publications of the Religious Tract Society, kindly presented by the respective societies, besides 73,000 other tracts and pamphlets upon special subjects, including 10,500 maps, showing the progress and position of the Church of Rome in the United Kingdom. Through the liberality of a few friends, statistics and other information were sent to 10,000 ministers of various Protestant denominations in England, Scotland, and Ireland, previous to 5th November last (which happened to be a Sabbath) with the view of addresses being given to their respective congregations on the subject of Romanism. The suggestion was extensively adopted, and the information supplied by the Institute was in turn conveyed to the people from many pulpits, and several sermons preached on that occasion have since been published. The Institute has also been the means of circulating 4920 standard works upon Romanism, including handbooks of the controversy. Dr. Badenoch, Mr. Todd, Mr. Owens, and other agents of the Society, have also addressed many public meetings to large audiences in England and Ireland on the doctrines or progress of Romanism and Ritualism.

II. *Parliamentary and other National Movements:—*

The Institute has been vigorously engaged in arresting the aggressions of Romanism in all national and parliamentary, municipal, and parochial movements. For obvious reasons, it would not be judicious to indicate all the subjects which have engaged its attention. Much

mischief is often arrested in the bud by quiet and judicious action with those intrusted with departmental authority. The following will indicate some of those important matters which have occasioned much labour, anxiety, and expense :—

1. Organising efforts throughout the United Kingdom to express sympathy with Germany in her struggle with Ultramontaniam, and of holding meetings in St. James's Hall and Exeter Hall, London.

2. The Guibord case, Canada, whereby the principles of Ultramontaniam had been carried out to prevent liberty of burial, and thereby to crush the freedom of establishing literary societies or institutes in Canada.

3. Prisons' Bill to obtain the appointment of Roman Catholic priests to prisons.

4. Convent Bills for securing a commission to inquire into conventual and monastic institutions.

5. Supporting motion to obtain through Parliament the reports from foreign countries in reference to convents.

6. Mr. Cartwright's motion in the House of Commons on the Callan Schools and Mr. O'Keeffe.

7. The publication of a translation of Professor von Sybel's work on Ultramontaniam.

8. The case of a Roman Catholic chaplain refusing to bury a sergeant because he was a Freemason.

9. The appointment of Roman Catholic governors to Tasmania and the Barbadoes.

10. The cases of Protestant boys sent to Roman Catholic reformatories.

11. The emigration of children to Canada through Miss MacPherson and Miss Rye.

12. The action of the Parliament of the Dominion of Canada to induce the Home Government to alter the decision of the Parliament of New Brunswick, to satisfy the Roman Catholic priests with respect to public education.

13. The action of the Parliament of Canada with the view of checking, by a new Foreign Enlistment Act, a Roman Catholic society called the 'Union Alet,' which co-operates with the League of St. Sebastian in England.

14. Parliamentary return of the number of deaths in convents, the mode of registration, place of interment, the number of inmates who are become insane, and the number of coroners' inquests held in connexion with such institutions.

15. Bill introduced into the House of Commons to repeal the clauses of the Irish Church Act in reference to Maynooth.

16. The granting of degrees by a Roman Catholic university in either England or Ireland.

17. A proposal to establish and endow the Church of Rome at Gibraltar.

18. The burning of Oka Church in Canada belonging to the Wesleyan Indians at the instigation of the Jesuits.

19. The establishment of the Benedictine order at Fort Augustus, Scotland.

20. Lord Sandon's Education Act with the view of obtaining a clause providing that the Bible shall be a necessary book in every school.

21. The recent Prison Bill of the Government with the view of retaining the appointment of chaplains in the hands of the local magistrates.

22. The large and influential deputation of Protestant societies to the Foreign Minister on behalf of religious liberty in Spain.

23. Several convent cases.

24. Agency in the lobby of the House of Commons during the sitting of Parliament to watch over Protestant interests.

Roman Catholicism.

Baron Stockmar writing to the Prince Consort in 1852, after the stormy Irish elections, said—'That the priests in the Irish elections have gone all lengths is a lesson your Royal Highness ought never to forget, so it was of old, and so it will continue to be as long as there is a Pope. The worst point in the attitude of Protestantism towards Romanism is, that it cannot venture to be tolerant . . . If the hero who will truly meet our wants is to arise for us in our poor old Fatherland, he must be master both of his Bible and his sword.'

The Ultramontanes in Belgium.

WHEN last June the Liberals were smarting under the bitter disappointment occasioned by their defeat at the elections, they decided upon obtaining trustworthy information respecting the irregularities and unfair practices to which they believed themselves justified in attributing it. These the local associations undertook to inquire into and report upon in time for the result of their investigation to be laid before the public previously to the opening of the Chambers. On Tuesday last, at a meeting of the Federation of the Liberal Associations of Belgium, a statement embodying the substance of these reports was read by the president, M. Jules Bara. It was listened to with profound attention, frequently interrupted by loud applause, and was adopted as the expression of the opinions and feelings of all shades of Liberals. It derives further interest from the position and popularity of M. Bara himself. Educated as a bursar at the College of Tournay, after passing a brilliant examination at the University of Brussels, he began life as a struggling young *avocat*, without family interest of any kind, and by his own efforts rose to be one of the leading men of his party. When he was first elected to the Chambers he attracted notice as an eloquent and vigorous speaker, and when, three years after, in 1865, it was found desirable to infuse young blood into the Ministry, he, when only 32 years old, succeeded M. Tesch as Minister of Justice, an office which he held

until the Cabinet resigned in 1870, and in which he rendered important services to the Liberal cause. His report is at once the manifesto of the Liberals and arraignment of the clerical party. It is valuable as giving the deliberate opinion of a prominent Belgian statesman on the dangers with which he considers the institutions of his country to be threatened. His object is not only to draw attention to the unsatisfactory manner in which the elections are conducted and the urgent necessity of introducing reforms, but also to expose the aims and tendency of the party now in power.

The clerical Government, says M. Bara, whatever be its apparent moderation, is under the influence and control of the Ultramontanes—a party who have no country of their own, and whose master is the Pope, at once their religious and political chief. Ultramontanism has nothing in common with religion. To religion we owe the Gospel, to Ultramontanism the Encyclical and Syllabus. Religion proclaims that her kingdom is not of this world; the Syllabus, that all the States of this world must come under submission to the Pope, and civil be the slave of ecclesiastical law. The Belgian clericals are enrolled in the army of Roman Jesuitism, arrayed against the whole world; they are Romanists first, Belgians afterwards. Clericalism here is not synonymous with the Conservatism of England, France, or Italy. In Belgium, where there is no revolutionary party, the Liberals are the Conservatives *par excellence*. Neither can the Roman Catholic party claim to be the sole defenders of religion. The Liberals neither favour nor condemn any creed. But it suits Roman Catholic priests to confound religion with politics, and when their encroachments on the civil power are combated, to raise an outcry that religion is attacked and her altars overthrown. The programme of the clericals is to promote the triumph of Ultramontane ideas and the supremacy of the clergy. The bishops exercise undivided control over the elections. The candidates they name are the candidates chosen. They want to make of Belgium a vassal of the Pope, and they have at their command an army of 6000 priests and at least 2500 monks and nuns supported by the nation, for whom blind obedience is not only a rule, it is a dogma. According to the constitution, the head of the Church has unlimited power over the clergy, and as though to assert the omnipotence of Rome, the bishops who are named are often those whom no one would have thought of, taken from a life of monastic seclusion to pass over the heads of those whose long and honest service had rendered them worthy of distinction. The clergy have their grievances, but they dare not complain openly; like a regiment under the orders of the bishops, all their energies must be directed against the Liberal institutions of the country. The danger for these appears more alarming when we consider the many educational establishments under the direction of the clergy, and the Ultramontane and unconstitutional ideas inculcated in them. It may be objected that the Ministry have on different occasions shown their independence of this irksome authority. Only apparently so, and that because the present generation is not ripe for the restoration of so-called Christian laws. Public life is not sufficiently dead, the large towns may waken up, the work must therefore

be carried on quietly, patiently, and surely. Though they have different parts to play, the Ministry and the bishops have the same end in view. The national schools might be a protection against clerical education, but every possible obstacle is thrown in their way, while every encouragement is given to the latter.

These fears are not imaginary—should a general war break out, and were Belgium in defence of her independence, under circumstances which might arise, obliged to take arms against any Power in alliance with the Pope, what resistance would be offered by a nation trained in the principles of Ultramontanism? The Roman Catholic clergy are everywhere preparing for a war of religion. For them the restoration of the temporal power of the Pope is a question to which all others are subordinate. 'Vive le Pape, Pontiff and King!' 'Vive le Pape, our only chief!' are cries heard in Belgium as well as in France, in Germany, and in Italy. Only the other day, the semi-official organ of the Cabinet, speaking of the Spanish pilgrimage to Rome, used the following language:—'We see the revival of the Crusades under a pacific form, *en attendant mieux*. Who knows what time reserves for us? What is certain is that Christian nations cannot long tolerate the captivity of the Vicar of Jesus Christ.' The clergy are only consistent when they give Pius IX. precedence over Leopold II., and when in their festivities the first toast is to the Romish Pontiff. The nobility, with a few exceptions, support the clergy; they take no part in public affairs, and are made to believe that respect for property can only be secured through clerical influence. It is the correct thing to side with them, and at election time to work with them. Then the clergy appear armed with power to turn off tenants and to dispose of Government offices, thus holding in their hands the keys of hell and the keys of heaven. It is to secure the complete freedom of the electoral body that the combined efforts of Liberals must be directed. The landlords, especially the nobility, hold a great number of electors under control, and the better to keep them in check, they now very generally refuse to grant written leases. The clergy keep the newspapers out of the hands of the people; even those that are sent gratuitously by the post are given up unopened to the priest, who makes his regular rounds to collect them. In some parts of Flanders there is no intercourse between Liberals and clericals. Last Easter, in several provinces absolution was only granted on condition of promising to vote for the right man. Withdrawal of custom, exclusion of the children from the first communion, personal allusions from the pulpit, deprivation of Christian burial, such are the means used, not only for electoral purposes, but also to force people to withdraw from Liberal associations, to subscribe to clerical papers, to send their children to Roman Catholic schools and colleges, and even to compel witnesses to commit perjury when the interests of the Church require it. Some papers which recently came to light after the death of a notary at Ghent show how the clergy interfere in preparing, revising, or falsifying the list of electors. Politics, war against the Liberals, persecution of the refractory, editing newspapers, organising clubs, brotherhoods, pilgrimages, and public demonstrations, such are the principal occupations of the

priests. They insinuate themselves into the houses of their parishioners and sow discord between husband and wife, between parents and children.

The Liberals are powerless to obtain a remedy for such abuses. With a majority against them in the Chambers, all they can expect is what cannot equitably be refused them. What they want is electoral reform to secure freedom and secrecy of voting. Now the elector receives a ticket which can be recognised, and every precaution is taken to prevent his changing it. Often the electors of a commune come up in a body headed by the *curé*, and under his eyes hand in the paper they had received from him. What M. Bara proposes is that the votes should be taken alphabetically, the letters of the alphabet being divided amongst so many different bureaux, where will be supplied printed lists of all the candidates, on which the elector will efface the names of those for whom he does not intend to vote while alone in the lobby through which each will pass to the urn as his name is called out. Whether the Government will allow this reform to be adopted, and if so, whether it will be found to have the desired effect, remains to be seen. M. Bara's manifesto is the subject of commendation or criticism in all the papers; as such the above *résumé* will be interesting to those who watch the course of events in Belgium, from whatever point of view they may regard them. A clerical paper remarks that no doubt it will be circulated all over the country, and adds—'Let the *Œuvre des Vieux Papiers* (the Waste-paper Association) be on the look-out.'—*Globe*.

Notes from Abroad.

Of the twelve Roman Catholic Episcopal Sees of Prussia, only three have refused to co-operate in carrying out the new laws for the administration of Church property.

The Spanish Parliament, on a division of 183 to 63, supported the action of the Government against the liberty of Protestants. Assaults on Protestants at Puerto Maria are stated to have occurred.

The recent elections to the Italian Chamber are causing considerable exultation on behalf of the Priest party, and uneasiness on the part of those in favour of the Monarchy and of order. If an enlargement of the franchise be made, it is feared it will throw still further large districts of the country into the hands of the priests, who are allying themselves with the Red Republicans and Communists. This policy was announced from the Vatican three years ago, on St. Patrick's Day, through a sermon preached in Rome by Dr. Vaughan, the Roman Catholic Bishop, Salford.

The *Universe* (a Roman Catholic paper) says that many of the Jesuits expelled from Germany are now largely employed in the monastery of Bombay. They have also opened a college there, where they are already educating more than 600 youths.

Notices of Books.

The Jesuits; their Constitution and Teaching: an Historical Sketch. By W. C. CARTWRIGHT, M.P. London: John Murray.

In some respects this work is more important than Mr. Gladstone's *Vaticanism*. Mr. Cartwright, in a calm and judicious manner, narrates the rise and progress of the Jesuits, and lays before the English reader the cardinal doctrines of the Order touching our social and political relations. He goes to the fountain-head of authorities, and cites opinions which cannot be gainsaid. The work ought to be studied by every member of the Legislature. He shows how the doctrines of the Jesuits undermine almost every principle of the moral law, and of that which constitutes the proper and safe relation which ought to exist between the subject and the Sovereign in a well-regulated community. The work is of special importance at the present time, because the doctrines of the Jesuits are now the doctrines of the whole Roman Catholic Church, and are inculcated in all the Roman Catholic seminaries of Great Britain and Ireland, including Maynooth. It is almost needless to say that if such doctrines are allowed to take a firm hold of the minds of the people, our Protestant Constitution and public morality will be seriously endangered. The perusal of such a work raises the grave question as to the responsibility and risk that are incurred by our legislators in not demanding that the provisions of the Statutes against the Jesuits be enforced, and the inculcation of their doctrines prohibited.

The Church of Rome and Bible Truth for Protestant Working Men. By the Rev. JAMES DAVIDSON, B.A. London: Bemrose and Sons, Paternoster Buildings.

Mr. Davidson has rendered good service by writing this clear and pithy manual for working men. He has successfully tested the chief errors of Romanism by numerous texts of Scripture, and brought them 'face to face with the Word of God.' We hope that the manual will be largely used in Bible-classes.

The Eastern Question: Turkey, its Mission and Doom. By the Author of 'The Government of the Kingdom of Christ,' &c. Preface by the Rev. ALEXANDER DUFF, D.D. London: Simpkin, Marshall, & Co. Edinburgh: J. Menzies & Co.

This treatise brings within a short compass the interpretations of our principal divines on the rise, progress, and final extinction of Mahomedanism, as one of the Anti-Christian systems delineated in Holy Writ. The treatise will prove valuable to those who desire to study the 'Eastern Question' in the light of revealed truth. It, moreover, suggests to the student of Prophecy much wider subjects than the mere extinction of the Turkish power, viz., the downfall of all systems of idolatry, the restoration of the Jews, and the ingathering of nations, and our Blessed Lord being proclaimed by all peoples in every clime, that He is King of Kings and Lord of Lords.

Homes of Old English Writers. By the Rev. S. W. CHRISTOPHERS, F.R.S. London: Haughton & Co., Paternoster Row.

This is a charming book. The author fixes upon our best writers in every sense. He visits their reputed homes, and the scenes of their lives and works. While describing with graphic power the localities associated with England's best worthies, he also gives a short description of their works. The volume embraces the scenes of Latimer, Dr. Donne, George Hakwill, Dr. Hackett, Thomas Fuller, John Howe, and Flavel.

The work is well got up by the publishers. It is accompanied with an excellent index of the names of persons, places, and books referred to.

THE ARMOURY.

The Classes of the Protestant Educational Institute.

THE classes of the Institute, now being carried on in the city of London, in Derby, and Nottingham, by the Rev. Dr. Maguire, are largely attended.

There is also a very interesting class in Portsmouth, conducted by local clergymen, in connection with the Portsmouth branch of the Church Association.

Additional classes are conducted by Mr. Todd, the Examiner of the Institute, and other friends, in various parts of the country. Funds, however, are largely needed to extend this important work. One friend has contributed a sum of money to carry on these classes at Oxford or Cambridge, or in connection with some collegiate institution, for three years. This is an excellent example to others to offer similar sums for establishing classes in towns or districts in which they may be interested. But it is not possible to carry on and extend the work, without enlarged and liberal support.

Our readers will read with interest the recent proceedings in Oxford, of presenting the prizes to the successful competitors of the class there. Special prizes had been offered to undergraduates to be competed for at the written examination.

DISTRIBUTION OF PRIZES AT OXFORD.

A public meeting was held in the Town Hall on Monday evening, Feb. 19, for the purpose of distributing the prizes to the successful competitors at the examination held in connection with the lectures delivered in St. Aldate's Church by the Rev. Dr. Maguire. There was a good attendance. The Rev. A. M. W. Christopher presided, and was supported by the Rev. H. C. B. Bazely, Mr. Geo. Thomson, the organising agent of the Society, and others. The proceedings were opened with prayer.

IMPORTANCE OF THE WORK.

The CHAIRMAN remarked that the object of the Protestant Educational Institute was the maintenance of Gospel truth in opposition to Romish error. This Institute established and maintained classes throughout the kingdom for the purpose of training the rising gene-

ration in the principles and in the history of the Reformation, and it also circulated books, pamphlets, and tracts on the same subject, and opposed the aggression of Rome in Parliament and in municipal and parochial institutions. Between the years 1867 and last December as many as 35,700 students attended classes of the Institute. The importance and necessity of giving to the country systematic instruction, free of expense, in the doctrines of the Reformation, could not be over-estimated. They must remember that there was a system of diligent undermining carried on both by Romanists and Romanisers, for the latter were preparing the way for the Romanists and establishing Romish error. If they did nothing to oppose it, depend upon it they would suffer from it, and he asked them to consider the divisions in families that occurred by the perversions of some members of the family to Rome. He asked all to consider how a husband would like his wife to be perverted and fall under the powerful influence of a confessor? How would a father like his children to be perverted? And nothing could fortify them against perversion but instruction in God's word, that they might see how God's word condemned the errors of Rome. Ignorance was the greatest friend to Rome. Let anyone consider the ignorance in Spain and Italy twenty years ago. During the past few years some improvement had taken place in Italy, but the ignorance of the people in that country twenty years ago was most remarkable—there was but a small proportion of the people that could read. He would ask them to think of the ignorance in England when Rome had it all its own way; they ought to know what Rome had done for England before the Reformation. Bishop Hooper, when he was appointed Bishop of Gloucester, at the time of the Reformation, obtained an exact return with respect to the clergy in his diocese, and ascertained that out of 311 there were 168 unable to repeat the ten commandments; that showed the ignorance of the priests, but what must have been the ignorance of the people at the time of the Reformation? 31 out of these 168 could not tell in what part of the Scripture the ten commandments were to be found; 40 could not tell where the Lord's Prayer was written; and 31 could not tell who was the author of the Lord's Prayer. They should remember that it was Bible reading which, through the power of God, wrought the Reformation. The martyrs Cranmer, Ridley, and Latimer were Romish priests, and therefore let them never despair of Romish priests, much less of lay Romanists. God was able to bring them all out of their error. They had had one of the most remarkable instances in that hall of what God could do in the heart of a Romish priest, for no man living had been the means of bringing over a greater number to Protestantism than Pastor Chiniquy, of Canada, who had converted hundreds, he might say thousands, and whom they had heard. He took the opportunity of reading his mother's Bible, and that was the foundation of that knowledge of Scripture in Chiniquy which ultimately brought him out of the Church of Rome; and he, when a Romish priest, so loved his people that he made them read the Bible, and when he saw he ought to come out of the Church of Rome, his whole congregation came with him. The special object of the Protestant Educational Institute was

to instruct those who were Protestants who were not at present sufficiently instructed to meet the subtle errors of Rome, and the crafty arguments of Romish priests, and all those who worked with them. It was most important that people should be well instructed, not only for their own sakes, but in order that they might be able to preserve others from perversion, or to win those who were perverted. He thought it was of great importance to understand more than was generally understood, what Romanism was, and those who regarded it with horror ought to be anxious to promote such a Society as this, which took pains to instruct the young people in the principles of the Reformation, and in the history of it. They had reason to be thankful for Dr. Maguire's lectures in St. Aldate's Church. He knew how difficult it was to bring together a congregation on a week-day evening, but there was a good attendance at this course of lectures, and he felt that lectures on this subject were the best mode of giving instruction. There was an examination held afterwards in his Rectory Room, and a considerable number of persons presented themselves for examination; and he would now call on Mr. George Thomson, organizing agent of the Society, to read Dr. Maguire's report, and the names of the prize-takers, none of whom were known at that moment, not even by Dr. Maguire himself. The names were contained in sealed envelopes, numbered, which would now be opened.

PROGRESS OF ROMANISM.

Mr. GEORGE THOMSON wished to make one or two remarks, before reading the report, with respect to Romanism, and the work of the Society in dealing with it. There was a disposition in the present day in very high quarters, to try to level up and level down, as between Protestantism and Popery. They had Dr. Pusey in his *Eirenicon*, and Monseignor Capel preaching, the one in his books and the other his lectures, always endeavouring to show that after all there was no great difference between Protestantism and Popery. He thought it was of the first importance that they, as Protestants, should remember that if Protestantism was true, if they had in Protestantism the truth as it was in Jesus, and this they believed, then Romanism was at the very antipodes of it; Romanism was either, he believed, what it professed to be, the one true Catholic Church out of which there was no salvation, as the Romanists told them, or it was a masterpiece of Satan. They, as Protestants, generally held very loosely to their Protestantism as if they only half believed in it, but it was because they did not understand the true character and the designs of the Papacy. If they rightly understood that, they would have, as their forefathers had, a hatred of Popery, and they would be zealous for the truth which was revealed to them in the word of God. He could not conceive how it was that those who loved the Saviour were not zealous for the truth that He had given them, and yet they found all over England the utmost apathy amongst Christians. This was the result of ignorance, not only of the true character of Popery, but of our own principles. Now he would wish them to keep this in mind, that if it was worth being a Protestant at all it was worth being a whole-hearted Protestant. If Popery was anything it was the Anti-Christ, that

which was utterly opposed to the truth of God, and, if they viewed it in that way they would act as Christians in a very different way to what they usually did. He should like to say a few words as to the progress of Romanism, because the generality of Protestants not only did not understand rightly what Popery was, but they did not know what Popery had been doing during the last half century ; they did not know the position that the Papacy had gained in the country at the present time, therefore it was necessary to dispel that ignorance, and that they should have some facts as to the actual position of Romanism in England. He would just give them a few :—

	In the Year 1851.	In the Year 1877.	Increase since 1851.
Number of Priests and Bishops in England and Wales	835	1828	993
Number of Priests and Bishops in Scotland	123	260	137
Number of Churches, Chapels, and Stations in England and Wales	536	1076	490
Number of Churches, Chapels, and Stations in Scotland (besides 26 Stations)	97	239	142
Number of Convents in England and Wales	53	282	229
Number of Convents in Scotland	—	22	22
Number of Monasteries in England and Wales	17	93	76
Number of Monasteries in Scotland	—	10	10
Number of Colleges in England and Wales	10	19	9
Number of Colleges in Scotland	1	2	1

They would see from this that the Romanists had been actively at work. Some might say that the population was larger. True, but the increase in priests, chapels, convents, monasteries, and colleges, was altogether out of proportion to the increase of the Romish population. Now as to the work of this Society. They, as a Society, as the Chairman had remarked, aimed rather at dealing with their own people than at directly attacking Romanism. Their object was to combine the entire Evangelical Protestantism of England into an active confederacy of defence against the aggressions of Romanism. They believed that they suffered much as a Christian nation from the aggressions of Popery, and that they suffered much more from the work of the enemy within—the Ritualists—and he also believed they suffered very much from the apathy and indifference of their own people, and that feeling and indifference, as he had said, was the result of ignorance. The best way to meet the difficulty was to get hold of their young people, get them to know really why they were Protestants, why they were opposed to Romanism, and why they continued to be Protestants, and thus they established classes called the Protestant Educational Institute Classes, in which they gave a systematic training in the principles and history of the Reformation. They had great reason to be thankful that this work was ever undertaken, because they had very many instances of the great good that had resulted from their efforts. When he told them they had had 35,700 young people in classes of that description, they would form some idea of the work they had been doing. He concluded by reading the following report of Dr. Maguire :

REPORT OF EXAMINATION.

'I am not as well satisfied with the papers of the Oxford Class as I usually am with those of the London classes. The examination papers were only partially answered even by the best. Some of the best answers were on one or two papers, which have, however, failed to obtain prizes, owing to the fact that the candidates failed to answer more than a few questions, and so their total marks fell short of the prize figure. Nos. 5, 13, and 22, may console themselves with this reflection.'

Mr. F. Baylis, junior student of Christ Church, 78 marks, 1st prize, £10.

Mr. J. W. Strickson, pupil teacher, 14 Speedwell Street, now at Cheltenham Training College, 67 marks, 2nd prize, £7.

Mr. A. G. S. Gibson, scholar of Corpus Christi College, 64 marks, 3rd prize, £5.

Mr. H. T. A. Thompson, Christ Church, 59 marks, 4th prize, *L. Ultramontaniam and Laws of Papacy*.

Mr. W. J. Lucas, assistant teacher, 4 Friars Wharf, now at Cheltenham Training College, 57 marks, 5th prize, ditto.

Mr. Thomas Jones, Unattached, 52 marks, 6th prize, ditto.

Mr. Walter Wale, Bridewell Square, St. Aldate's, 51 marks, 7th prize, ditto.

NECESSITY FOR CONTROVERSY.

The Rev. H. C. B. BAZELY proposed a vote of thanks to the Protestant Educational Institute for the prizes just presented to the candidates, and also to Dr. Maguire for his lectures in St. Aldate's Church. He was sure, in the name of those present, he might congratulate the recipients of the prizes who had just carried off the books and money they had earned, and he gave some encouraging advice to the unsuccessful competitors. With regard to the subject generally of the Romish controversy, he need not say much. Controversy they were all agreed upon was an evil; no one ever pretended to think or to say controversy was a good thing itself. But he thought they might compare controversy to war. War was an evil—an admitted evil—a very great evil, an evil which all wise nations endeavoured to avoid. But it was sometimes necessary to engage in war, sometimes it was a duty to engage in war, and a nation that shrank from performing its duty in this respect would lose the honour it had held in past times. He thought it was much the same with regard to controversy in religious matters, which was a sort of war. They were bound to defend themselves, to stand up for those rights and liberties which God had given them, and they were also bound—and here again the analogy held good—to defend others. One great reason for taking up this Romish controversy was in order not only to be able to strengthen themselves against false and subtle teachers, but to strengthen those who might perhaps not have so many opportunities as they had to become thoroughly acquainted with all the details of controversy. Of course there was another controversy which was of great importance, that was the controversy with infidelity, which was, if they were to compare the controversies, of greater consequence he supposed, but at the same time, as their

Chairman had truly said, Romanism again and again led to infidelity. It was also important that while they recognised perhaps the greater importance of the general controversy with open infidelity and atheism, at the present time, when, as they had read, Romanism was active and making such giant strides, he was afraid they must say in England and Scotland, they should be acquainted with the Romish controversy. If there were any particular points in the controversy upon which they might lay especial stress, if there were any special practices or doctrines in the Church of Rome they should bring up first and foremost in their dealings with Romanists, and those who were inclined to be led astray by the seduction of Ritualism, he should say they were such as these: the Church of Rome in its principles and practices was an enemy to public morality, and to the social order and happiness of the community; and in these two points—in a great many more he dared say, but among others these two—First, the Church of Rome more or less directly sanctioned the principle which they were justified by the Apostle Paul in calling ‘a damnable principle,’ the principle that the end justified the means, the principle that a man might do evil that good might come. The passage was, ‘Whose damnation is just.’ The Church of Rome, by sanctioning the operation of the Jesuit body, had undoubtedly put her seal to this principle, a principle so condemned by the Apostle, and condemned surely by upright reason, by every honest man,—the principle that it was lawful to tell a lie, for instance, in order to procure some supposed good thing. He should take as another point—but he was not going to dwell on it this evening—a subject that was constantly brought before their notice in the present day by the Romanisers in the Established Church, the subject of the Confessional. They had, no doubt, heard the subject discussed and enlarged upon in Dr. Maguire’s lectures and on other occasions, and he need not tell them of the social ruin which must be the result of an enforced auricular confession to a priest of all and every particular sin committed by lay people. So far he had spoken of the Church of Rome as an enemy to the happiness of society, and to what he might call the general principles of morality, but the Church of Rome—and they as Protestant Christians must remember this—was also an enemy to the Bible, was also an enemy to God’s revealed truth, and in these two points, among many others, one of the points touched upon specially to-night was Mariolatry, the worship of the Virgin Mary, the exaltation of the Virgin to a place which she did not hold, the transference of the honour which belonged to Almighty God, and our blessed Saviour, Jesus Christ, the transference in a great measure of that honour to her who was indeed ‘blessed among women,’ but was in no sense our ‘Saviour’ or our ‘Co-Redemptress,’ as the Romanists called her. They could not be reminded too often that there was not in the Holy Scripture, there was not in the Primitive Church of the first few centuries, the slightest shadow of a warrant of the sort of worship or honour, if they liked to call it so, which was practically paid, and paid under the authority of Romanist Bishops in the present day, to the blessed mother of our Lord. The other point was the question of priesthood, the sacrificing priesthood.

The Church of Rome had put between God and man the priest,—the priest, who was indeed a man, but according to the Roman theory a sort of supernatural man. There was as little authority for the sacrificing priesthood of Rome in the Bible, and in the first ages of the Church, as there was for the worship of the Virgin Mary. There were no priests, they could not imprint it too deeply on their memories, that they were no priests—sacrificing priests—in the Christian Church. Some of the divines of the Church of England had most clearly and emphatically stated—and divines, whom the Church of England held in especial honour—that the word priest was a contraction of the word presbyter, and meant nothing more than presbyter. This was the statement of Archbishop Whitgift, the great opponent of the Puritan party in his day, and Bishop Hooker, whom almost all English Churchmen, with the exception of the Ritualists at the present time, were prepared to honour. Let them then, as they had the opportunity, explain the meaning of the word ‘priest,’ retained in the English Prayer Book—and viewing it in the light of subsequent events, unfortunately retained—they had the authority of Hooker and Whitgift for saying that presbyter was a better word. One proof of this was that when Archbishop Laud, who did an inconceivable amount of injury to the Church of England, from his tendencies to Romanism, at the request of Charles I., drew up a Prayer Book for the Church of Scotland, he inserted in that Prayer Book from the beginning to the end the word presbyter instead of priest. He would only say with regard to the controversy with Romanism, with the necessity and importance of which he had been dealing, if it was to be really successful controversy, such controversy as God would assuredly bless, it seemed to him that the controversialist should have these qualifications—knowledge, fairness, and courtesy, and charity. Lastly, if they desired to be useful in winning back from the paths of error those who were now wandering far away from the path of truth, they must not only be skilful, and fair, and loving controversialists, but they must show in their lives and in their conversation the power of the Gospel of Christ. It was indeed a sad thing, and it was a thing that they had witnessed now and then, to see a greater amount of zeal on the part of the Roman Catholic, sunk in the fearful errors of his Church, than in a Protestant who was entirely sound as to the articles of the faith he professed. He was perfectly certain, if they wished to win to the pure Gospel of Jesus Christ those who were led captive by the errors of Rome, they must not only be very orthodox, able, and skilful in disputation, but very earnest, very zealous Christians, working while it was called the day, with all their might, out of gratitude to Him who had saved them. Let them remember the words of the hymn :—

‘I would not work my soul to save,
For that my Lord has done;
But I would work like any slave,
For love to God’s true son.’

Mr. WALSH seconded the proposition, which was carried unanimously.

A vote of thanks to the Chairman terminated the proceedings.

The Greek Church.

THE following is the testimony of the Rev. Dr. Jeffreys, of Glasgow, who has derived his information from a visit to Russia. He says :—

‘The priests were as depraved in morals as they were degraded in manners. In one year 2933 priests were committed for crimes in Russia ; and he had known five or six priests to be in one gaol at a time. Neither morals nor learning were necessary to be a priest ; but he must have a good voice, wear his beard and hair long, never cutting either after becoming a priest, and be married. A priest was only allowed to marry once, and when his wife died he ceased to be a priest, so that he took a great deal of care of his wife. The Russians generally cared more for their horses than their wives ; but it was different with the priests. The priests were very poorly paid ; but they eked out their living by selling pictures of the Virgin and relics. Image-worship was prohibited in the Greek Church, but picture-worship was not ; and in every house and church there was a picture of the Virgin Mary, before which a lamp was kept burning. In connexion with every church there was a candle-shop, at which the worshippers bought candles, which were lighted and burnt in the church ; but when they had only burnt a short time, the priests put out the candles and put them in a basket, and out of the candle-ends some of them made a living, hundreds of candles being lighted at one service. Before Easter there was fasting, but when Easter Day had arrived there was feasting, and in sober truth it might be said all Russia was drunk. The Greeks’ Christianity was as degraded as Popery, and Russia was more corrupt in morals than any other nation in Europe. Nothing so fully showed this as the steps taken to get rid of illegitimate children. The foundling hospital in St. Petersburg covered twenty-eight acres, and 30,000 children were in these institutions. No day passed without twenty or thirty children being left in these institutions. On the day that he visited the hospital twenty children had been received, and it was then only one o’clock in the day. At Moscow thirty children were received daily in the foundling hospital. No inquiries were made, and this provision, by which no exposure of wrong-doing took place, encouraged immorality. Sermons were rarely preached in the churches, and the priests were entirely under the control of the State, and the secrets of the confessional were used for State purposes. The Greek and the Roman Church differed on some points, but on one point they were agreed, and that was, that each was Antichrist ; and in that belief both were right.’

Controversy.

‘It is idle to affect to run down controversy, so long as there is error abroad among men. It is mere prudery to be always groaning over

the symptoms of irritability which controversialists have exhibited, and bemoaning evermore their lack of a smooth and oily tongue. All honour to the champions of God's Holy Word, and glorious Gospel, who have waxed valiant in the fight against the adversaries of both! All sympathy with them in their indignant sense of what touches the glory and insults the majesty of Him whose battles they fight; with larger allowance for heats, into which, being men, they may suffer their zeal to hurry them! And all thankful joy in the success with which they wield the weapons of their keen logic, their learned study, their burning eloquence, in baffling the sophistries of heresy and infidelity, and rearing an impregnable defence around the battlements on which the banner is planted, which God "has given to them that fear Him, that it may be displayed because of the truth."—Lectures by Dr. Candlish on First Epistle St. John, p. 331. *Rock.*

The Jesuits.

The Weekly Register (Roman Catholic) says:—'The Jesuits according to a work annually published at Vienna, number 9546 or 159 more than twelve months ago, and 4694 more than in 1847. France has 3001, an increase of 82; Germany, Austria, Belgium and Holland have 2535; Italy, 1466; the British Empire, 1165; Spain, 1382; North America, 727; and South America, 384.

Education in France.

THE *Times* commenting on the efforts of M. Waddington to establish a system of common education in France says:—'In some of the departments of France more than sixty per cent of the people cannot read or write. In 1872 the average of the utterly illiterate throughout the country reached the startling total of thirty per cent. It is certainly a scandal that in a country which aspires to lead intellectual culture, and in some sense does lead it, nearly one in three of the people can neither spell a printed book nor write their names.' This is what Popery does to any country, however gifted.

Oath by Roman Catholic Bishops.

THE following addition has been made to this oath in consequence of the dogma of Infallibility. The extract is from the Roman Catholic organ *The Tablet*. 'As is well known, the profession of faith known as the Creed of Pope Pius IV. embodies the doctrinal definitions of the supreme ecclesiastical authority down to those of the Council of

Trent inclusively, and is made by all Bishops ecclesiastical charged with cure of souls, rectors of universities, professors, &c., and others on special occasions. It is not to be wondered at that to this formula a paragraph has been now added containing an acceptance of the more recent declaration and definitions of the Vatican Council. By the decree of the Sacred Congregation of the Council, dated the 20th January last, it is declared that the Holy Father, on the opinion delivered by that Special Congregation of Cardinals, has ordained and commanded that after the words, 'præcipue a Sacrosancta Tridentina Synodo,' shall be added, 'et ab Œcumenico Concilio Vaticano tradita, definita ac declarata præsertim de Romani Pontificis Primatu et infallibili magisterio;' and that for the future this profession of faith shall be made by all who are bound to make it, in this and no other form, 'under the comminations and penalties laid down by the Council of Trent and the above-named constitutions of Pius IV. of blessed memory.' The paragraph as amended will accordingly run as follows:— 'Cætera item omnia a sacris Canonibus et Œcumenicis Conciliis, ac præcipue a Sacrosancta Tridentina Synodo, et ab Œcumenico Concilio Vaticano tradita, definita ac declarata præsertim de Romani Pontificis Primatu et infallibili magisterio, indubitanter recipio atque profiteor; simulque contraria omnia, atque hæreses quasumque ab Ecclesia damnatas et rejectas et anathematizatas ego pariter damno, rejicio, et anathematizo.' *Tablet*, March 10.

Dr. Arthur's forthcoming Work on the Vatican Council.

ONE of the most important works on the Vatican Council is now in the press, and will be published shortly by Messrs. Mullan and Son, Paternoster Row. It is written by the Rev. Dr. Arthur, who has had peculiar advantages, in obtaining special and original sources of information, while residing in the city of Rome. Dr. Arthur's work, and not Dr. Manning's, will give the correct narrative of the conception and design of the Vatican Council. The title of the work will be, '*The Pope, the Kings, and the People*,—a history of the movement to make the Pope Governor of the world, by a universal re-construction of society from the issue of the *Syllabus* to the close of the Vatican Council.' We recommend this work to the earnest attention of our readers.

Spread of the Gospel in Rome.

Interesting Address by Signor Gavazzi.

On the 8th inst., Signor Gavazzi, the Italian patriot, delivered an address, entitled 'The Remarkable Spread of the Gospel in Rome,' to a crowded audience in the lecture-room of the Congregational

Church, Upper Lewisham Road (of which Rev. George Martin is pastor). Thomas Green, Esq., occupied the chair.

Signor GAVAZZI said previous to 1848 there was not one single Christian worshipper in Italy. In 1859 he went there, but in consequence of the Italian war could preach very little. His friend and comrade, Garibaldi, was the real originator of the Italian evangelisation, and told him to preach the Gospel to his heart's satisfaction, which he did, and they now enjoyed in Italy the same measure of religious freedom as in England, and there were in that country 120,000 congregationalists and 8,000 communicants, and the number would soon be quadrupled. They stood by their rights, asked nothing of the Government; all they required was the protection of the law, and the law was there. They enjoyed in Italy such a state of things as could not be in any other European country. In Spain, in less than six years, the form of Government had been changed seven times, and the French changed theirs as often as they did their fashions. In France the Gospel was retrograding, but in Italy it was making rapid strides; there they had freedom of worship, and freedom in building churches, and one seed sown produced its fruits. The political difficulty was all over, and with regard to the difficulty with the Roman Catholic priests, he might say he had been all through the Italian campaign with Garibaldi, not to kill, for he had never killed even a fly in his life, but to look after the sick and wounded; and having been in the battle-fields, amid the rattle of musketry and the roar of cannon, he was quite prepared to do battle with the Romish priests. Those priests were their greatest antagonists at one time, and defended their own shop and business; they hired ragamuffins to sing under the windows of his church. In Ireland they could see the Romish priest domineering, stick in hand, over their flocks; but it was not in Italy as in Ireland, and so they failed. One of the most serious difficulties in the way of spreading the Gospel in Rome had been the action of the priests in preventing their having decent places of worship and schools; but the landlords discovered that money owed no allegiance whatever, and was neither Roman Catholic nor Protestant, so they got their churches after all. He expected they would open a large building in Rome in January, a gem of modern simplicity, facing the Vatican Palace; and the Pilgrims to the Pope—the English fools included—would have to pass that building. The Roman Catholics had challenged them to a Bible discussion; but of eighty challenges only two took place, in which he had a little finger, and the subject was whether St. Peter was ever in Rome. The room in which the discussion took place was crowded with the *élite* of Rome and Florence. He spoke for three hours—as a veteran Garibaldian he knew how to keep his ground—and knew also his business. He was on his guard, and his guard was his Bible; and with the New Testament in his hand, he proved that St. Peter was never in Rome even for a second. The Roman Catholics had three days of penitential prayer for the 'blasphemies' uttered during the discussion, and the Pope forbade his clergy to enter into any further discussion; from that time the opposition had ceased, and their path to progress was clear. In 1870 the representatives of twenty-three churches

met in Rome, the first gathering there of Christian ministers since St. Paul, where rules were laid down for their guidance, and they had now a well-disciplined, spiritual, genuine, real, native Italian church; the best way to evangelise a country was to have native preachers, and he hoped to see that church destined to be the future Church of Italy. They had now thirty-seven churches, with surrounding stations, and in that year four new churches had been established in Neapolitan provinces. In one parish the Roman Catholic priest renounced the errors of the Church of Rome, and two-thirds of his people followed him into the Christian Church. They called theirs a free church because it was free from Romanism. The Italians were leaving the Romish Church, and made no compromise with her: but he was sorry to find that in England Ritualism had been introduced, which is Popery in disguise;—the Romish Church is the gown of Protestantism;—but in his Church there was not a single hair of Romanism, and it was a free church. Why in England did they call their church 'Catholic' instead of 'Christian?' He was told it sounded aristocratic and distinguished—'Church Catholic,'—but in Italy they did not care for such aristocratic Catholicity. They found 'Christian' in the New Testament, but not 'Catholic,' and his church did not prefer the shadow to the substance. They were asked why they did not take to Italy some Protestant denominations, but whatever sample had been chosen would have displeased the others, and so theirs was the Free Italian Church; a choice of their own and not of importation. They did not call theirs the Protestant Church, as that meant a protesting church. To protest was the last refuge; many kings and princes were dethroned, notwithstanding their protests; the aim of their church was not to protest against Romanism, but to destroy Popery from its very root, and they were not Protestants but destroyers. It would be a loss of time to try and reform the Church of Rome; he might as well try to make a hole in the water with his finger; the sooner Popery went to the undertaker the better. His was a renovation of the church established in Rome by St. Paul, without Popery; not as in England where the Ritualists say, 'Let us return to the Old Mother Church,' which was the Church of Rome; but in Italy they had returned to their step-mother church. On the 17th of July, 1870, the Third Napoleon declared war against Prussia, and on the same day was declared from the Vatican the Pope's infallibility; in two months Napoleon was no longer an Emperor, and Pius the Ninth not a Pope, but a dethroned king, and the Christian Church was now as free in Rome as in England. 400,000 Bibles had been distributed in less than three years, and his church had the largest congregation in Rome; the largest communion table; Sunday-schools for 125 boys and girls, and a college for future missionaries; and God had given them more than they could have wished for. A number of evangelists, however, depended for support entirely upon the result of his deputation to England; but a sustentation fund had been started, and in time they would require no help. That was his last appeal in England, and he thanked God for the great encouragement he had received. They need not be anxious about the collection; every farthing would next

year appear in a balance-sheet ; the Rev. John McDougall, minister of the Free Church in Florence, was treasurer. They had no Italian 'Macs,' and the Scotch had the reputation of looking well after the money, which would be applied to the extension of the Free Church in Italy.

Roman Catholic Schools.

A WRITER in the *Contemporary Review* cites some statistics respecting Elementary Schools which are not without an interest for Churchmen, who ought to let nothing beat them in the field of education. According to this writer, 'Primary Education, in Roman Catholic hands, is a success from every point of view. Roman Catholic schools are the most economical of any. Church of England schools cost 1*l.* 11*s.* 11½*d.* per head ; Dissenting and Board Schools, 1*l.* 12*s.* 2½*d.* ; Roman Catholic only 1*l.* 9*s.* 5*d.*' This looks striking at first ; but it is greatly qualified by the fact that most Roman Catholic children leave school at ten years old ; so that what education is given is mainly that of very young children, the least expensive of all. The writer goes on :—'The average proficiency of Catholic children, as given in the Report for 1875, is the highest of any, being 59·61 per cent, while the general average is 58·83 per cent. This is obtained by the singular excellence of the teaching of the younger classes.' Just so. The classes are young ; and the teaching is for the most part by women, who are trained and told off from convents for the purpose, and are available in larger numbers than the female teachers of other schools. 'The care bestowed on infants is shown in the high average of children in the first class who pass completely, being as 69 to the general average of 63 per cent.' The average, it is said, would be higher, but the children are withdrawn so early. Up to the age of ten, the percentage of Catholic children on the school registers is higher than that of the other denominations ; but from ten years old it regularly decreases, the *general* percentage of those over fourteen being double that of the Roman Catholics. This is accounted for by the poverty of the parents, of whom the greater part are Irish.—*The School Guardian*.

Notices of Books.

Turkey ; or the Judgment of God upon Apostate Christendom under the Three Apocalyptic Woes. By the Rev. B. WREY SAVILE, Rector of Shillingford. London : Hatchards.

Mr. Savile has traced the rise and progress of the Turkish power from its infancy, and expounds the teaching of Scripture as to its final destruction. The work exhibits much historical research and acute Scriptural interpretation. The following remarks by the author upon Rev. ix. 1–12, 'One woe is past, and behold there come two woes more, hereafter,' are striking and interesting :—

'Scripture and history combine to show how literally these prophetic denuncia-

tions of woe appear to have been fulfilled, and are still fulfilling, on apostate Christendom, both in the East and West; by the Saracens and Turks on the former, and by the outbreak of the great French Revolution as a judgment on the latter. But as it is with the first and second of these "woes" with which we are now more particularly concerned, we only allude to the third woe, or the judgment upon Papal Rome, for the purpose of showing how the sin mentioned in the prophecy for which they were condemned is equally applicable to members of the Greek and Latin Churches alike. For the prophecy continues to show that those who "were not killed by these plagues or woes, yet *repented not* of the works of their hands, that they *should not worship demons*, and idols of gold and silver, and brass and stone, and of wood which can neither see nor hear nor walk" (Rev. ix. 20). The word "*demons*" is, unfortunately, rendered in our English Bible by the unsuitable term "*devils*," as in the parallel passage of 1 Tim. iv. 1, where the second mark of the predicted apostasy is described as "*doctrines of devils*," or demons. Now this word "*demon*" expresses exactly the idea of the Greek mind respecting the *worship of the dead*, one of the many heresies common to the Oriental and Latin Churches alike. Thus we find the ancient Greek philosophers describing *demons as mediators between God and man*. Plato says, "Every demon is a *middle-being* between God and mortal man." (*Symposium*, § 28). And in another work he says, "When good men die, they attain great honour, and become demons." (*Cratylus*, § 33.) So Clement, Bishop of Alexandria, in the second century, when condemning the heathen for their worship of *demons*, says, "The whole of Scripture is full of instances of God hearing and granting every request according to the prayers of the just. The heathen think it matters nothing whether we speak of these as gods or as angels, calling the spirits of such *demons*, and teaching that they should be *worshipped by men*." (*Stromata*, v. 1.)

Texts Misquoted and Misapplied. By R. C. L. B. With preface by Canon Ryle. Hatchards.

There cannot be a more important subject to the student of the Bible than a right principle of interpretation. Much confusion and embarrassment have been occasioned by either misapplied texts, or passages misquoted. In our experience we have found the man of the world or the irreligious man of science turning the sacred Scriptures into ridicule, from the simple fact that the preacher has misquoted or misapplied a passage of sacred writ. And it is impossible for the Holy Spirit to bless any effort which perverts or makes an incorrect use of the Spirit's word. Hence the importance of the present work. If we are not greatly mistaken it is written by a layman well known in the City for his eminent Christian character and large hearty liberality to every good work. The following quotation is a specimen of the clear and concise comment which he makes upon the various texts under review. We have perused the little volume with extreme pleasure. We only wish the author would take up more texts and criticise other passages which are too often misquoted or misapplied.

'Yea, the sparrow hath found her a house, and the swallow a nest for herself, where she may lay her young, (even) thine altars, O Lord of hosts.—Ps. lxxxiv. 3. Never was a word more unfortunately inserted by our venerable translators than the word "*even*" in this passage, conveying the preposterous idea that the birds were in the habit of making their nests, not only in the tabernacle, but even in the very altars of God, and so the poet sings,—

Happy birds that sing and fly,
Round Thine altars, O Most High!
Happier souls that find a nest
In the Heavenly Father's breast.

The "*altars*" referred to, were that for burnt-offering and that for incense-offering, and badly would it have fared with any bird who should make her nest in either—supposing such a thing could have been permitted—she would have been burnt to a cinder.

Calvin remarks on this passage "that though the meaning usually attached to the words is supported by the use of the particle *καὶ*, which is most commonly

joined with an accusative, it now and then serves for exclamations. and he doubts not but that the prophet, breaking off his sentence in the midst, cries out that nothing would do his heart more good than the sight of God's altar. David, therefore, enhances his meaning by comparing himself with the birds, for it is a hard case for the children of Abraham to be driven out of their promised heritage, seeing that the little birds find some place or other for their nests. . . . This is the reason why David bursts forth into this exclamation, 'O thine altars, O Lord,' &c. The German Commentator, Arndt, seems to bring out the true sense of the passage as follows: "Here is an abbreviated comparison; what her house is to the sparrow, and her nest to the swallow, that thine altars are to my soul; therefore, my soul, heart, and flesh long for them. Like a little bird which, after a long defenceless wandering has found a house (as our Lord says, 'The birds of the air have nests, but the Son of Man hath not where to lay his head,') in which it may dwell securely, a nest to which it entrusts its young, thus have I, a poor wanderer, found safety in Thy house, O Lord, true rest of my soul."

Rome, Turkey, and Jerusalem. By the Rev. CANON HOARE, Tunbridge Wells. London: Hatchards.

Canon Hoare, by the lectures which he has delivered and now published on the prophecies concerning the downfall and final destruction of Rome and of Turkey, as representing two great anti-Christian systems, has rendered good service to the Church of Christ. His views are thoroughly in accord with what we believe to be the correct interpretation of sacred prophecy in reference to Romanism and Mahomedanism. The rise of both systems is almost simultaneous, and their downfall will be similar. Canon Hoare devotes also an interesting chapter upon Jerusalem and the relation of the Jews to the final triumph of the kingdom of Christ.

The author is correct in looking upon the Eastern Church as a part of the anti-Christian system of Rome. The following extract will illustrate his argument as to its gradual extinction, notwithstanding its apparent progress in those countries which enjoy full civil and religious liberty:—

'Rome has always claimed, as she does still, dominion over all the kingdoms of the world, and she used to exercise it over all those of Western Christendom. Her claim even went so far that, by the common consent and advice of his barons, the King of England once "resigned England and Ireland to God, to St. Peter and St. Paul, to Pope Innocent and his successors in the Apostolic chair: and agreed to hold these dominions as feudatory of the Church of Rome, by the annual payment of one thousand marks." Imagine any one standing up amongst the barons of England, and making such a proposal now! That dominion of the Papacy is taken away, and taken away as I believe, for ever. When the dominion was gone, the Pope made concordats or compacts with the different states, in which, with varying conditions it was agreed that he should uphold them by his spiritual power, and they uphold him by the secular arm. It is a most remarkable fact, that within the last fifteen years ending 1873 almost all of these concordats have been brought abruptly to a violent end; those with Naples, Tuscany, and the Italian Duchies in 1858; that with Austria, including Venice, in 1866; with Spain in 1868; with France in 1870, and with Bavaria in 1873. There may be others remaining in force, but I know of none; according to the best information I can obtain all are dissolved. The Papacy has lost all its political power; the ten kings have shaken off his government, and there is not one left that submits to his authority. But more than that, the Pope of Rome used to be king over a considerable portion of Italy. But he is now deposed. The States of the Church are incorporated with united Italy, and the Pope is king no more. They have taken away his dominion his sovereignty is at an end. Five years ago it received its death-blow, and shall we not acknowledge that the consuming process is begun? But further still. The Church of Rome used to have vast estates. The convents which used to swarm through Italy were richly endowed with landed property. But as soon as the kingdom of Italy was well established, those convents were broken up and their property confiscated. And now that the Pope has been dethroned in Rome, a similar measure has been passed for all those within the city, and on the 20th

of October, 1874, they received notice of their dissolution. It looks very much as if the kings were eating up the flesh of the woman.*

The Christian Observer. Conducted by Members of the Church of England.

We rejoice to find that this well-known monthly periodical has resumed its original title, and returned to its equally well-known publishers. We confidently expect that as there are a class of men rising up, unhappily in the bosom of the Church, seeking to undermine its fundamental principles, there are those on the other hand, who stedfastly hold evangelical doctrines, and will combine together to contend earnestly for the faith. One of the most important instruments to this end is the press, and no department is more useful than our monthly periodicals, and in particular the *Christian Observer*. Such a periodical is more needed now than ever it was, and we trust that the members of the Church who value the principles of the Reformation will become subscribers, or assist in increasing their number. It is valuable for Biblical study, controversial argumentation, exercises for brief meditation, as well as for interesting memoirs of the great worthies of the Church, who have been raised up from time to time to guide the awakening of spiritual life of bygone days.

The Fathers v. Dr. Pusey: An Exposure of his unfair treatment of their evidence, on the doctrine of the Real Presence. By JOHN HARRISON, D.D. London: Longmans, Green and Co.

The True Bread of Life, and how to receive it. By the same author. Copies to be had from the author, at Askern, near Doncaster. Single copy 2s., six or more copies 1s. each.

As the misuse of the Fathers by Dr. Pusey in support of his erroneous views has again been discussed, we would call special attention to the first-mentioned work by Dr. Harrison on the Fathers v. Dr. Pusey. It is exhaustive on the special point of the Real Presence. The second is an important letter, replete with information, addressed to a congregation, exposed to the danger of a misguided pastor, who would 'expose them to the seeming crime, or disgraceful act of receiving with the natural mouth the real body and blood of Christ, instead of teaching them 'to communicate in the passion of the Lord, and sweetly and profitably to treasure up in their memory that the body of Christ was crucified and wounded for them.' This subject is fully discussed by this eminent author, and the price is such that the friends of truth may be able to circulate it in every parish where erroneous views are introduced. There could not be a more suitable gift than these two works to the young curate, and even to the advanced clergyman. We trust friends will aid Dr. Harrison to give *The True Bread of Life* an extensive circulation. Should our readers desire us to obtain copies for them we shall have great pleasure in doing so.

The Secrets of the Heart. A Report on the Confessional, compiled by MONTAGU RUSSELL BUTLER. London: Elliot, Stock.

Mr. Butler has produced a very valuable compilation of the opinions of thirty-two ex-Roman Catholic priests. Many of whom are of great eminence both in the Romish Church, and as Protestants, upon the pernicious effects of the Confessional. They speak from an intimate acquaintance with and experience of the system of the Confessional. Mr. Butler's object is to warn the people of England against the introduction of the Confessional, and he truly adds, 'Surely the cumulative evidence of so large, and so well-informed a body, as the thirty-two witnesses he brings forward, must carry weight with candid minds.' We trust Mr. Butler's pamphlet will be found in the hands of the enlightened laity throughout the kingdom.

* 'I was interested two days after preparing this lecture by reading the following sentence in the *Times*: "Upon every temporal consideration Rome never was so low as she lies this day."—*Times*, Dec. 15th, 1878.'

THE ARMOURY.

The Protestant Educational Institute.

DISTRIBUTION OF PRIZES TO METROPOLITAN CLASSES.

THE Annual Meeting of this Institute was held in the Great Hall, Cannon Street Hotel, London, on Thursday evening, the 17th May, 1877, at 7.30. There was a large attendance. The chair was taken by John D. Allcroft, Esq. On the platform were, among others, Mr. Sheriff East, Rev. Prof. Birks (Cambridge), Rev. W. Handcock, Dr. Mackie, Rev. Dr. Maguire, Dr. Ogle (Derby), Rev. J. Richardson, Dr. Soutter, Rev. S. A. Walker (Bristol), Rev. Dr. V. M. White, Rev. W. Windle, the Rev. Dr. Badenoch, the Secretary.

The CHAIRMAN said : My first duty is to call upon the Rev. Mr. Handcock to open the meeting with prayer.

The Rev. Mr. HANDCOCK having offered up an appropriate prayer,

The CHAIRMAN said : Ladies and gentlemen, I have great pleasure in occupying the post of Chairman here to night, and although there are many more fitted than myself to occupy so responsible a position, and who, moving in a different sphere than myself, could have occupied your time more advantageously in promoting the study of God's holy word, yet I will do my best to extract from that word those blessed privileges which we call 'Protestant,' and which have so blessed this country. But though I may not perform the duties which I have undertaken so much to your profit as others might have done, yet I know that I come before you with a love of Protestant principles in my own heart ; and it is with this knowledge, and in that spirit, that I come before you to take part in these proceedings. I think it is possible for people to learn all that they can from others without falling foul of the people around them, and that we may meet them in fair argument without making them enemies ; for remember that ye may live in brotherly love to all men, and in charity to all men. As I understand it, this Institution, which has been established for ten years, has, like all institutions which are new and good, met with prejudices and opposition, but, like all good institutions, it has triumphed over prejudice and broken down opposition. The work which the Institution has done during the last ten years has had the effect of wearing away prejudice, and is now not only welcomed in London and its vicinity, but in towns in various parts of the United Kingdom. We come here to-night to welcome the work which has been done in London, and London being an important place, it is only right that prominence should be given to the work done in it. The attendances on the lectures in the City

amount to 500 ; there have been 63 competitors, and amongst ~~these~~ we have to distribute 24 prizes, of which there is 31*l.* in ~~money~~, besides a large number of prizes in books. In Hammersmith, I have much pleasure in informing you, there is a class of 300, and the members of that class attend here to-night to receive their prizes. The number of competitors connected with this class was 23, to whom there will be 8 prizes, of which 10*l.* will be distributed in money, and the remainder in books. I am not going over the marks given to each candidate, but I may say that I was interested to find out the exact way in which the competition has been carried on. I understand it, you all sit here to-night without knowing who is to have a prize ; that is a great recommendation to me, and I think that this is a mode of procedure which will commend itself to you. The total amount of prizes distributed during the year amounts to 200*l.*, and although that sum is not a large one, yet it must be remembered that this is but a very young Institution. 200*l.* a-year in prizes may be but a small amount, but we must hope that in the course of a very few years it will become very much larger. When we take into account the operations and influence of the Institution in all parts of the kingdom, we must consider that throughout the country there are every year at least 4000 persons who attend our lectures, and 'go in' for the classes. I have just received a letter from a gentleman, a friend of the Institution, who says that we should say to those who belong to the Roman Catholic communion that we are Catholics, and to those who go to church or to chapel, that we also belong to them. I do not think that the title of Catholic is here used in an invidious sense. We may, like the Apostle, be 'all things to all men'—when this Institution goes into a large town like Nottingham, where Congregationalism is dominant, and our prizes are open to Congregationalists ; then go to Taunton, where Wesleyanism is in the ascendant, and we open our prizes to them ; and in other towns in the country where other sects are in the majority, we throw open our lectures. We desire to be national, and embrace all sections of the Christian Church. Whatever the sect, our endeavour is to spread Protestant truth amongst them. Such an Institution as this concerns not a town, or a district, or a sect, but it concerns the whole country ; and such an Institution as this ought to do good, regardless of all minor considerations. As in heaven, we should put no questions to those whom we seek to benefit, whether they belong to church or to a chapel, the great question for each one of us to consider for himself is, whether we are earnestly studying Christian truth, and carrying out Christian ethics in our daily lives ; and if you carry out what you learn, you will make better neighbours and better citizens. In London you are apt to think that you take the lead in all things ; and I know, after an experience of thirty years in London, that there is an amount of sharpening of the wit and intelligence to be got in London—sharpening which as a matter of fact cannot be obtained elsewhere. That this is so, we meet with evidences almost every day. For convenience sake, I will take an illustration from the great Educational Institute with which I am well acquainted—Christ Hospital, London. For convenience sake,

we take the examination of the town and country children on different days, and by this means we avoid confusion. A short time ago we had an admission on the first day of 28 town children, and of that number only 2 failed to pass; the next day there were 36 country children, and of these 7 failed. So you will now see my point, namely, that we in London have some slight advantage—that there is in London a sharpening influence at work which we do not find in the country; and you will therefore not be surprised to hear that in London, which is essentially a commercial city, the competitors for prizes, in connexion with the Protestant Education Institute have eclipsed those of Oxford, which is essentially a city of learning. That a city devoted to business should eclipse a city devoted to learning may appear somewhat curious, but nevertheless it is so. The next point to which I would refer is the tendency of the weaker sex to fall victims to the insidious snares of Romanism and Ritualism. Unfortunately it is the fact, that the first to fall victims to these erroneous systems are the ladies—they are warm-hearted, generous, and impulsive; and I think that this Association has done well in going to such places as Brighton, Clifton, Bath, Cheltenham, and towns where large ladies' schools abound, and imparting that best of all knowledge—a knowledge of the word of God—and so enabling warm-hearted ladies to escape the toils set for them. It is satisfactory to me to remark that where this Institution has established classes and lectures, the clergy and the ministers of those towns take up the subjects in their pulpit ministrations which we have laid for examination, and thus, by their preaching on those subjects, afford the members of their congregations information on these important subjects, so that the old saying holds good, that the man, or the association who sets about to do good, does not know where that good may end. Another point worthy of remark is, that the great bulk of those who belong to these classes belong to the middle and teaching classes of the country, and they do their work in a manner which is very creditable to them indeed. The *vivâ voce* examinations have been found to have been very successful; the good results which flow from them are constantly appearing, and from various signs and indications we are able to determine pretty clearly what is going on in the various strata of society. We are doing what we can to impress on all the necessity that this knowledge which we disseminate should permeate all minds, and those who aid us are not only improved by the knowledge which they themselves acquire, but their actions have a reflex action—they benefit themselves, and do good to the country at large. I should say, in passing, that we find, contrary perhaps to the expectation of some, that perversions to the Roman Catholic religion happen more frequently amongst the higher than the lower classes of society. If we came to a question of heads or votes, we thoroughly believe that we should carry with us the overwhelming opinion of the country against Romanism and Ritualism; but at the same time we must not close our eyes to the advances which the Romanists and the Ritualists are making in the country. I have a map of the country, in which you find, by means of dots, crosses, and other signs,

the number of Roman Catholic churches which are now in existence in the country, and the number is surprising. If we had had a like map made fifty years ago, so that we could now compare it with the map of the present day, it would open our eyes to see the steady progress which the Roman Catholics have made in this country. It was only to-day that I saw an instance of the zeal of Roman Catholics, and it behoves us to watch them closely, and not sit still with our arms folded and our mouths shut, for if we do, then the tide will rise higher and higher, until we are overflowed. I would ask the friends of church and chapel to be united by a bond of union, and resist to the death, whether Romanism or Ritualism, and to fight against it—not by the arm of the flesh, but by the arm taken from God's word—and in God's holy word be sure that you will find weapons with which you can answer any argument. Let us be active in resisting assault, and encroachment; let us take lessons from the people of other countries, otherwise we may find, when it is too late, that we are in the position of unhappy Spain, in which unhappy country a man dare not preach the Gospel. Let us, then, be up and doing, and let us resist in time. Some present there are who, like myself, can remember when the 'Oxford Movement' began, and if a firm foot had been put down at the first instance, there would never have been all this Ritualism. I therefore say, Begin in time! Hand down to your children Protestant feelings, liberty of speech, of thought, and of worship! I say we must uphold this Institution as a duty which we owe ourselves; and in upholding this Institution we maintain and enlarge a study of God's holy word, and if we do that, we shall be doing a duty; we shall be doing that which will maintain the high position of our country amongst nations, for all honour is to be acquired by that nation which rules her conduct by God's open Bible. If we to-day are in the enjoyment of religious liberty and truth, let us pray most earnestly to maintain it, and transmit it to posterity in all the fulness with which we enjoy it.

Dr. BIRKS said he felt that there were very few subjects embraced by the many meetings that were held at different times more important than that which the meeting they were then holding had in view. Everyone would feel that it was foremost among the many questions which were now occupying the Church of Christ. Many said that Protestantism was a negative thing, and that there was nothing fixed or certain about it. He, however, looked upon it as being the concentrated essence of Christianity, the essential portion of those things which the Church most desired to hold. If they looked at it by the light of Scripture, there were two or three great principles which it involved, and which this Society meant to impress upon the hearts of the young people of this country by a system of careful lectures and examinations. The first principle was that support for their faith which should be found in the Word of God. In the present day they were opposed by 'Science, falsely so called.' Faith in the Holy Scriptures was the groundwork of our religion. The great principle of Protestantism was to have the authority of the Word of God for what they believed, and thus to get the message from God Himself. If they studied the word prayerfully,

they would know what it meant; and those who might not be able to exhaust the sense of it, might find out the truth it contained on the great things they desired to look into. Without relying on the testimony of man, they might come to a full conviction of what was the truth of God which was sent for the guidance and salvation of their souls. That was the first principle; the second was, distrust of human authority, and the authority of mere numbers. A great many people in the present day would instruct us not to depend on our own judgment at all, but on the opinion of the majority. Now this would resolve itself into a question of voting power, and in the whole history of the world the general rule had been, that the minority received the truth, and the majority rejected it. This was an important thing in Protestantism: it was a witness for truth against error, and we had the authority of Scripture for saying that in the mouth of two or three witnesses should God's Word be established. The idea was that of a small number holding the truth, bearing witness to it, and confidently retaining it, although they knew the majority was on the other side. The Apostle said, 'We know that we are of God, and the whole world lieth in wickedness.' This was the principle they should lay to heart. Every one of them, if they would study the Word, would find the truth for themselves. Even though many rejected it, they were not to hold it the less firmly, but to hold it as witnesses for God, in opposition to the errors found on every side. These were two of the main principles connected with the question of the Protestant faith. Then there was a third, resistance and opposition to every form of religious will-worship and idolatry. If they looked through the Old Testament, they would find that the Jews were continually falling into idolatrous practices, and their prophets as constantly protesting against it. He might say, Protestant was a Latin word. In the Vulgate version it occurred, where it spoke of God sending His prophets and messengers of His people to bear witness, protesting against sin and idolatry. This was another feature of the Protestant faith—a bearing witness against all forms of idolatrous worship, maintaining the principles of our Lord Himself in the time of His temptation, when He answered the argument of Satan, by saying, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.' Before sitting down, he would wish to leave upon the minds of the meeting another thought connected with this subject, that in Protestant testimony there was a setting up of the Epistles of St. Paul against the corruptions of the Church of Rome. They were only in their germ when St. Paul wrote, but they had now reached their full development in the practices of that Church, and kindred forms of error. There was the sin of idleness in that Church, the neglecting by men of their principal business, and thinking that by that means they were serving God. What was this but the germ of the monastic system, and the beginning of the Franciscan and other orders? There was another evil set before us, that of self-righteousness, and putting the ordinances of the law in place of the grace of the Gospel. There was also another, which was curiously closely connected with this evil—a spirit of bondage, instead of the freedom and liberty of the Gospel, the result of a heart reconciled to God, and

therefore at peace with itself. The Apostle said, 'Stand fast in the liberty wherewith Christ hath made us free : and be not entangled again with the yoke of bondage.' There we had described the germ of the Church of Rome, which was a religion of bondage, subjecting the heart, and mind, and conscience, to the beck and will of a presiding priest. All the practices of the Church of Rome were pointed to by St. Paul—the preaching in an unknown tongue, idolatry, and spiritual pride ; and he would warn the meeting against these forms of error, and exhort them to hold fast by Protestant truth.

Dr. VERNON WHITE thanked the chairman for his excellent address, and Dr. Birks for his eloquent speech. The chairman had fully stated the principles of the Association and had properly urged upon the meeting the duty of not encouraging unkindness and hostility to the persons of Roman Catholics. He (Dr. White) most cordially endorsed that sentiment, and this Institution was established for the purpose of showing that this principle lay at the foundation of Christianity. Some people would say, 'Cannot you let these people alone? Do your own work, and leave them to do theirs. They are sincere : they hold the essentials of Christianity, the Trinity in Unity of God, and so forth. There is work enough and room enough for us all. Just exercise a little charity, and leave them alone.' Now there were two things of which men were marvellously generous in this world : their own advice and other people's money. If gratuitous advice was worth anything, he would now be one of the wealthiest men in the city of London. But there was another thing which they were marvellously generous with, and that was God's eternal truth. Now he contended that he was a steward of that truth, and that he held it as a talent ; and as he must answer for it to his God in judgment, he must occupy and improve it. Therefore he could not leave this matter alone. If it was said these people are sincere, he would answer that so had been every relentless persecutor of the Church of God. If it was said they held the essential truths of religion, he would answer that they denied the essential truths of religion. If there was work enough and room enough for us all, how far was that principle to be carried? Would they apply that to Satan, of whom it had been said the Romish system was his masterpiece? If the work was right, there was work enough and room enough for us all ; but not for evil, whether that evil be more or less extensive. He was not going to take his hearers through all the doctrines and principles of the Romish system, but would allude to some in order to show why they could not join that system. There was the doctrine of papal infallibility, which was not formulated till 1870. It was new, and men must receive it without question or doubt, on pain of eternal condemnation. This doctrine subverted the Scriptures of God, blasphemed the infinite perfections of the Deity, and crushed every vestige of human liberty. There was no tittle of foundation for it to be found in Scripture. By it man was elevated into the place of God, and they all knew the consequences of that. Satan would be a god : he was driven from heaven. Adam would be a god : he was driven from Paradise. And the Pope had made himself another god upon the earth, assuming his rights

and privileges and prerogatives; and he (Dr. White) believed it to be the last drop in the cup of the iniquity of that system which would lead to its utter and entire overthrow. The very essence of the papal system was to leave no liberty whatever for mankind. Why were the Israelites justified in spoiling the Egyptians? Because God commanded them to do it. Why was Abraham justified in proceeding to offer up his son Isaac, and commit an act which would have appeared a most revolting murder? Because he was commanded by God. Well, if a man were lifted up into the place of God, whatever that man might command to be done might be done, and he alone was the judge of what was temporal and what was spiritual; and he (Dr. White) would like to know what was not spiritual if it would tend to the advancement of the Romish system. The very last vestige of liberty was annihilated by the papal dogma of infallibility. The meeting had no doubt seen an account of an archbishop in America being poisoned by the sacramental wine. Well, if the Romish doctrine was correct, that wine was no longer poison, but the very body and blood of the living God. Then they said that this sacrament was to be taken fasting. Did any one ever hear of such a direct and simple perversion of Scripture? 'As they were eating, he took the bread and gave thanks and brake it,' were the words of the old Book; as if the blessed Lord intended by anticipation to condemn these absurd and blasphemous doctrines. He could not sit down without saying a word on a subject of which his heart for upwards of a quarter of a century had been very full: the lamentable divisions that there were among Protestants, and the necessity that there was at all times, but more particularly at the present time, for all who held the truths of the old Book and revered the memory of those noble men who on the scaffold and at the stake were the honoured instruments of God in handing down to us the principles that had made England great, glorious, and free, to stand by the Protestant faith. Both he and they had an interest in it. It was all very well for Churchmen and Nonconformists to raise up their little differences, but he would like to know what difference the Romish Church would make if it only had the power? They had seen that forms of government could bring people from the east and the west together. The Pan-Anglican Synod was held some time ago, and a Presbyterian Conference was to be held to gather the people from all the ends of the earth together. Forms of government could bring men together, and the absence of principle could bring men together. He would ask, Could not the glorious principles of Protestantism bring them together—those principles that, as had been so well stated that evening, embodied not merely a negative theology, but a distinct, positive, and living Christianity? At the Day of Judgment the Master would not ask us, and we should never think of asking each other, with what section of the Saviour's Church we had been connected. We were bought by the same blood, loved the same Saviour, held the same truth, and each believed his own distinct system to be the best. Then why should not each with all his energy and power pursue his own convictions to the utmost, but, at the same time, as we must live and live for ever together in heaven, let them live and labour, and if need be suffer,

together on earth? Grace did not seem, as yet at all events, to have drawn us together; but the time might come when trial and persecution and difficulty would drive us together.

Mr. Sheriff East commended the principles on which the Institution was established, and said he should be very happy to put himself down as an annual subscriber to the amount of five guineas.

Dr. BADENOCH said, I think we have great reason to be thankful for the proceedings of our meeting so far. We have in the chair not a new friend, but an old friend. He has been a contributor to our prizes time after time, either through Dr. Maguire or through myself; and to-night it will be peculiarly interesting to the fortunate young friend who gets the prize to know that the first prize to the City Class is given by our chairman. Besides the official representative of the City in Mr. Sheriff East, we have in our chairman a gentleman who holds one of the proudest positions among the citizens of London. He is at the head of one of the largest and best educational institutions in the whole kingdom. Besides that, we have got an admirable statement from him, and it is scarcely necessary for me to read any statement as to the working of the Institute after he has gone so far in explaining to those who are unacquainted with our work what our work really is. The society is rather unique in its object: it stands almost alone in the aim it has in view. It is the only national institution whose special end is to give to the rising generation a careful and systematic training in the principles and history of the Reformation. We do this in a most painstaking and systematic manner. We have never seen any cause for altering the system that was established ten years ago in the old London Coffee House. We select eminent men to deliver lectures. After those lectures crucial examination is gone through, either by writing, as we have heard from our chairman, or by oral examination if the class be composed of working men. If a class, as is sometimes the case, be composed of boys or girls, it is conducted either by the mistress or master of a school or by one of our young men who have been successful in gaining a prize. In the case of boys we do not exact a written examination, but a very severe oral examination. You will have to-night in the presentation of those prizes a specimen of those boys who have gained prizes in a particular school. You will, however, allow me to read a general statement, as we have always been accustomed to do. It contains a short general outline of the operations of the Institute:—

‘In giving a general sketch of the proceedings of the Institute during the past twelve months, we refrain from referring to what has been done under our Parliamentary department, as that does not strictly lie within the object of our present meeting. I may, however, say, that several questions of very great importance to the country have engaged our attention. We have also had to attend to cases of a very painful nature, arising from the attempts, unhappily too often successful, of the Ritualists and Romanists to ensnare members of families, especially the female portion. From the nature of the circumstances we cannot give details to the public; but all such cases show the great importance of an organization such as the Protestant Educational Institute.

‘The spreading of error is taking place in all ranks of life, from the highest to the lowest. We find this confirmed by the *City Mission Magazine* for the present month. The Mission agent says,—

“I am grieved to say that Ritualism has been making rapid strides, and its insidious poison has been instilled into numbers. The churches on my district are tainted with it, and the worship in them is decidedly different to that described by Him who said, “God is a Spirit, and they that worship Him must worship Him in spirit and in truth.” I have frequently been compelled to speak very plainly to the people on this subject, as I have repeatedly found an inclination on their part to think there is something especially pleasing to God in rich stained-glass windows, beautiful dresses, fragrant incense, splendid music, intoning, &c. It is a most lamentable fact that the religion of sight and sound is making the most desperate endeavours to supersede that heart-felt spiritual worship that alone can be acceptable unto the King of kings and Lord of lords. It is surprising what efforts the disguised Popish party are making to entrap the people. The “fathers” and “sisters” are continually on the watch to lure the people from the simple statements and truths of God’s Word into the traditions, rites, and ceremonies of what they wrongly denominate “Mother Church.””

‘A respected minister of one of our Midland towns, who has been constructing a class, writes a few days ago: “We need it (that is, our system of training) here, with four Ritualist clergymen, two sisters of mercy, a warden of the Confraternity of the Blessed Sacrament, and all the wealth and influence of the neighbourhood at their disposal.”

‘We may also refer to the extensive efforts which we made last autumn to call the attention of ministers of the various Protestant denominations of Great Britain and Ireland, to the importance of taking advantage of the circumstance of the fifth of November falling upon a Sunday; by preaching special sermons and delivering addresses on the nature, designs, and progress of Romanism; and by reminding the people of the great deliverances vouchsafed to us as a nation, from Papal tyranny and arbitrary power, by means of which our civil and religious liberties were secured, and of the necessity, in view of widespread apostasy and peril to our Protestant religion and liberties, for humiliation, repentance, prayer, and increased effort. We supplied statistics and other information, including a map showing the number and distribution of Romish churches, schools, and other institutions in England, Scotland, and Wales, to 10,000 ministers. This effort was eminently successful. Many sermons were both delivered and published either in a separate form or in newspapers, and thus a large amount of information was conveyed to the general public. Special tracts and cards were also very widely circulated in Sunday schools.

‘The organization of Protestant educational classes has been vigorously prosecuted. We have endeavoured to establish these classes either in important educational centres such as Oxford, or in connexion with colleges and middle-class schools; also in large towns where Romanism and Ritualism are exerting their influence; and in such towns as have not hitherto had the benefit of our classes. The number of students during the past year has been about 4,000, and the total number since the commencement of our operations is 38,762. Considering

the many difficulties we have had to overcome in carrying out this work, and the superior training given, this is a very encouraging result. Our travelling and organizing agents have also visited all the principal towns in the country with the view of exciting interest in Protestant work, and arranging for classes wherever practicable. Besides this direct educational teaching, a very large number of hand-books and other standard volumes on the subjects of our lectures have been circulated, as well as an immense quantity of pamphlets and tracts. There are proposals now under consideration for largely developing this department of our work; amongst others a cheap and popular reply to Cobbett's so-called History of the Reformation. It is surprising to find that this large amount of work is done with such a small income. Formerly our financial year ended on the 30th April; but it will henceforth end on the 31st December. Our published balance-sheet, therefore, closes at the 31st December last—being for eight months. Our income for that period was 1431*l.*, and our expenditure 1597*l.* 17*s.* and we have still outstanding liabilities arising from our extensive operations in several towns where the amount of income to defray local expenses was not realised as anticipated or promised.

‘Preliminary difficulties and prejudices are now in a great measure overcome. There is no limit, except the want of funds, to our efforts for giving to the country a systematic training in these all-important subjects, and which the necessities of our times imperatively demand. Every facility is now afforded us for establishing these classes in the most economical manner through the co-operation of friends in the respective localities, by placing their churches, collegiate institutions, and schools at our disposal. Such a work as this demands a largely increased income, and while thousands are readily collected in this Protestant country to undo the work of the Reformation, it is grieving to reflect how deficient are the means placed at the disposal of those seeking to neutralise the mischief, and striving to maintain the truth of God and liberty of conscience handed down to us by our ancestors, and which has made “this Protestant kingdom” the refuge and the home of civil and religious freedom.

‘Bishop Waldegrave has truly observed, “Rome is labouring with redoubled effort for the subjugation of Britain:” and Canon Melville has left us his warning:—“Make peace, if you will, with Popery; receive it into your senate; shrine it in your churches; plant it in your hearts. But be ye certain, as certain as that there is a heaven above you and a God over you, that the Popery thus honoured and embraced is the very Popery that was loathed and degraded by the holiest of your fathers; and the same in haughtiness, the same in intolerance, which lorded it over kings, assumed the prerogative of Deity, crushed human liberty, and slew the saints of God.”’

Dr. MAGUIRE then delivered the prizes, explaining to the meeting the progress the Institute had made, and pointing out the particular excellence of each of the successful competitors.

I. CITY CLASS, held in St. STEPHEN'S CHURCH, WALBROOK.

- 1st Prize, £10—James S. West (Inland Revenue Office).
- 2nd Prize, £5—John W. Earl, Umbrella Cutter, &c.
- 3rd Prize (A), £5—Victoria Burnett.
- 3rd Prize (B), £5—John E. Taylor, Assistant Tutor.
- 5th Prize, £3—John Bennett, Railway Clerk.
- 6th Prize, £2—Fred. H. Watkins, Scholar.
- 7th Prize, £1—John Neidermann, City Missionary.

Prizes of Books were also awarded to George Birks (Clerk), Madlle. Henriette Vassily (French Governess), John H. Starky (Clerk), George P. Earl (Clerk), Marie L. Lea (Music Governess), Thomas Denham (Assistant Master), Frederick Pickering (Clerk), Elizabeth Woodley, Frederick W. Eyre (Pupil Teacher), C. K. Eley (Telegraph Clerk), Theodore F. Newton (Warehouseman), Harry Woodgate (Traveller), Ada F. Windle, Alice S. Jackson.

Special Prizes were also awarded to James Boobbyer, Adelaide Burnett, Percy W. D. Brockman, and Walter R. Watts.

II. WEST END CLASS, held in St. MATTHEW'S CHURCH, HAMMERSMITH.

- 1st Prize, £4—Hudson Stuck.
- 2nd Prize, £3—Sarah Bellingham, Governess.
- 3rd Prize, £2—Charlotte Prince.
- 4th Prize, £1—Annie M. C. Walimaley.

Prizes of Books awarded to Eleanor G. Brown, Joseph A. Graham (Clerk); Mrs. M. J. Tilsley, and Christopher Hatton (Clerk).

III. GLOUCESTER HOUSE SCHOOL, CLAPHAM (conducted by Miss HENDERSON).—Book Prizes to Percy Brockman, Vivien Brockman, Benjamin Ellerton, David Brockman, Howden Brockman, and Elliott Brockman.

The Rev. W. WINDLE said that he had but a few words to address to the meeting, seeing that the time had been moving on very fast. They had heard some admirable addresses that evening, particularly that from Prof. Birks, who had in a very lucid way explained the principles of Protestantism; and those who had read his writings must have recognised in his speech the same wonderful flow of language and aptness of expression which distinguished his works. The Chairman, too, had made some valuable observations; and one very important one that struck him (Mr. Windle) was that he (the Chairman) did not know where the good performed by this Institute would end. That was past our knowing; and it was simply for us to use means, and if they were employed in a good cause, we might fairly trust that God would so overrule them as to conduce to a profitable result. It had been a great pleasure to him to place the church of St. Stephen's, Walbrook, at the disposal of the Society for another course of lectures, and there had been there a very full attendance. The result in the prizes gained had shown how many persons came with a view of obtaining information, and not only so, but with a view of retaining that information, and using it whenever occasion served.

The Rev. JOHN RICHARDSON said he had a special pleasure in being present to-night because it was his privilege some years ago to conduct a class in a large provincial town very much on the lines on which the classes of this institution were founded. His class con-

sisted of 111, and of them 75 passed the examination; and as an instance of the beneficent results which flowed from such classes he would remark that the young man who took the 5th prize developed first of all into a godly man, next into a godly minister, and was now labouring in Surrey, where he conducted one of these classes. He would say with the philosopher Bacon, 'Reading makes a full man, conference a ready man, and writing an exact man;' therefore he said to them, Read so that you may acquire knowledge, discuss so that you may be ready to use the knowledge and science which you have acquired, and write so that you may acquire exactness of expression. When they were dealing with Rome they would require to be armed at all points. They were told that the trumpet must give forth no uncertain sound; and as there must be no peace with Rome until Rome made peace with God, we must be ever ready for battle, and always with our weapons ready. In other language he would say let reading and conference and writing stand for the note of alarm, the note of assembly, and the note of advance; and he would say to them take up the cross and go forward in the face of every one in the firm belief that fighting in God's cause His blessing will rest upon you.

The CHAIRMAN stated that he had read a letter from the Rev. James Fleming regretting that he was unable to be present to-night.

Dr. MACKIE moved the thanks of the meeting to the Chairman and to the various speakers. He referred to the great importance of the work carried on by the Institute. The maintenance of Protestantism concerned every inhabitant in this free country, and if he would be allowed to alter a text of Scripture he would say, 'Protestantism exalteth a nation, but Popery is a reproach to any people.'

Dr. OGLE seconded the motion, which was carried by acclamation.

The CHAIRMAN having acknowledged the compliment, the meeting terminated by singing the doxology and pronouncing the benediction.

Three Anniversaries.

JOHN WYCLIFFE, 1377; WILLIAM CAXTON, 1477; PIUS IX., 1877.

THREE dates—three links, unsevered though apart,
On Time's long chain. It fills the brooding heart
With thoughts that halt 'twixt hope and fear to mark
This conflict of the Light against the Dark,
Unchanging, and unending. WYCLIFFE's tongue
And CAXTON's type; the fiery zeal that flung
Truth's gage against all odds, the sober wit
That gave the goddess wings, and bade her sit
From cloister down to cottage, with the light
Which, the more Popes would quench it, beamed more bright.
The selfsame light—whose permeating glow
From Lutterworth five hundred years ago
Startled Pope, Prince, and Prelate with its gleam,
And just a century later with a beam

Of broad diffusiveness was winged to fly
 Abroad from Westminster's old Almonry,—
 Still leads our Vanguard legions, while, with fear
 And wilful blindness smitten, in the rear
 The lovers of the Darkness crouch, and curse
 Those dauntless facers of the dawn. Perverse
 And purblind Priestdom, ever slow to learn,
 Why so persistently Light's blessing spurn?
 Why try your policy of night again,
 Foolish as fruitless, puerile as vain?
 When did anathemas stay truth? As well
 Essay with scourge to check the ocean's swell,
 Or hold the dawn in fetters. GREGORY failed;
 His fiery fulminations nought availed
 Against the beacon-fire that WYCLIFFE raised—
 From which a kindling brand soon brightly blazed
 On every hearth in England. But what hope,
 Born of the shadows, buoys *our* later Pope,
 The kindly, age-worn man, whose Jubilee
 E'en stubborn foes could wish that they were free
 To celebrate in kindness? Yet o'er all
 WYCLIFFE illumed this Pope would spread the pall
 Of priestly obscuragen; freedom, faith
 That freedom well might nurse nor suffer scaith,
 Popular learning, free thought, liberty
 To sacred books of winning access free,
 These WYCLIFFE stood for, these stout CAXTON's press
 Helped onward to a slow but sure success;
 These PIUS and his guards e'en now would stay,
 Invoking night at the full noon of day,
 As did their predecessors at its dawn,
 And cursing Wisdom's seed as Evil's spawn.
 The jester, sobered at the saddening sight,
 Sighs while he smiles; yet, loyal to the light,
 Checking awhile the jingle of his mirth,
 Before the sad-faced sage of Lutterworth—
 An earlier LUTHER, born of British blood,
 As keen as calmly wise, as brave as good—
 Puts by his *bâton* that stout soul to greet,
 And lays the laurel at JOHN WYCLIFFE's feet.

—*Punch*.

Memorial to Sir Rowland Hill, the Post- Office Reformer.

WE desire to draw the attention of our readers to a proposal to erect a statue in Kidderminster, the birth-place of Sir R. Hill in memory of his efforts to secure the penny post and invention of postage stamps. The mayor, vicar, town clerk, and other leading inhabitants of Kidderminster have formed themselves into a committee to carry out the proposal. Subscriptions will be received by the honorary secretaries, Mr. James Morton, town-clerk, or Mr. A. W. Beale, Guildhall, Kidderminster, from whom also collecting cards may be obtained.

Ultramontane Aspirations.

THE following important information appeared in *La Flandre Libérale* of May 31 last:

We published yesterday the extraordinary speech of the Papal Nuncio at Brussels to Messrs. Casier de Hemptinne and his friends. We see to-day in the Brussels *Courier* the epitome of a still more extraordinary allocution addressed by Monsig. Vannutelli to a deputation of Pontifical Zouaves. A veteran of Castelfidardo and Ancona, Captain Resimont, says the *Courier*, has presented to his Excellency, in the name of his comrades, an address of devotion in which '*he expresses with a truly military ardour, his hopes of soon seeing withdrawn the restraint now nearly seven years ago imposed upon them by their august chief's order to sheath their swords.*'

Mgr. Vannutelli deigned to receive with most cordial satisfaction the expression of these sentiments. After showing that nothing could be so agreeable to Pope Pius as the homage of those who offered their lives for the maintenance of the rights of the Church, he proceeded to demonstrate that the actual state of the Roman question seemed to point to its developement in a way conformable to the wishes of the Pontifical Zouaves. The endeavours of the various governments to throw this question into the background of politics, and let it die out as it were in the same neglect in which they leave the Vicar of Jesus Christ, has had no other effect than to bring it more strongly into the mind of all. By the violation of right in its highest personification the rule of brute force has thrown Europe into the state of barbaric agitation in which we now see her, and the instinct of self-preservation is forcing her (Europe), whether or no she will, to seek a remedy which can only be found in the triumph of the Papacy.

'*You can therefore legitimately anticipate (or fairly hope),*' said his Excellency, '*that the time is near, when this triumph will again call for the help of your arms, and when you will be able to resume the fight you were compelled to defer.*'

What do you say to this ambassador, who on Belgian soil, excites Belgians to take arms against another nation? Has not the Belgian Government some duties to perform in order to secure our neutrality?

The *Weekly Register* (London) of 14th July, contains an article titled 'Italian Republicanism and the Future of Italy.' The writer states 'that, when the Catholic vote has been really organized (in Italy), the effects have been most satisfactory.' 'Two things are clear. First, the strength of the Republican party is such that the throne of Victor Emmanuel is doomed. Secondly, the strength of the Catholic reaction is such that it ought not to be difficult in the event of a Republican movement to reply by a counter movement of the Catholics, and break up revolutionary Italy. . . . In the South undoubtedly the Catholic Royalist would, if they received the slightest aid from abroad, rise and assert the rights of Francis II. Once this step was taken the freedom of Rome would follow.'

A Contrast.

PROTESTANT WORSHIP.

We praise Thee, O God : we acknowledge Thee to be the Lord.

All the Earth doth worship Thee : the Father everlasting.

To Thee all Angels cry aloud : the heavens, and all the powers therein.

To Thee Cherubin, and Seraphin : continually do cry.

Holy, Holy, Holy : Lord God of Sabaoth : heaven and earth are full of the Majesty : of Thy Glory.

The glorious company of the Apostles : praise Thee.

The goodly fellowship of the Prophets : praise Thee.

The noble army of Martyrs : praise Thee. The holy Church throughout all the world : doth acknowledge Thee.

The Father : of an infinite Majesty ;

Thine honourable, true : and only Son ;

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the Everlasting Son : of the Father.

When Thou tookest upon Thee to deliver man : Thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : Thou didst open the kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the glory of the Father.

We believe that Thou shalt come : to be our Judge.

We therefore pray Thee, help Thy servants : whom Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy saints : in glory everlasting.

O Lord, save Thy people : and bless Thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify Thee ;

And we worship Thy name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let Thy mercy lighten upon us : as our trust is in Thee.

O Lord, in Thee have I trusted : let me never be confounded.

ROMISH WORSHIP.

We praise thee, Mother of God ; we acknowledge thee to be Virgin Mary. All the earth doth worship thee.

It is thou whom all the angels, and all the archangels, all thrones, and all principalities, serve faithfully.

Thee all powers, all the virtues of the heavens, all dominions obey.

Thee all choirs, all cherubim and seraphim, assist in the exaltation of joy.

Thee every angelic creature proclaims with an unceasing voice,

Holy, holy, holy, Mary, the Mother of God, Mother and Virgin.

The heavens and the earth are full of the glorious majesty of the fruit of thy body.

The glorious choir of the Apostles praise thee in concert, as the Mother of the Creator.

Thee the army of the happy Martyrs, clad in white robes, glorify as the Mother of Christ.

Thee the glorious army of Confessors call the temple of the Trinity.

Thee the delightful choir of Virgins proclaim as the model of virginity and humility.

Thee all the celestial Court honours as its queen.

Thee the universal Church everywhere celebrates in its invocations.

Mother of the divine Majesty ;

Honourable and true Mother of the King of heaven ;

Holy as well as mild and pious :

Thou, the queen of angels.

Thou, the gate of paradise.

Thou, the ladder to the celestial kingdom and to glory.

Thou, the ark of piety and grace.

Thou, the artery of mercy.

Thou, the temple and the sanctuary of the Holy Spirit.

Thou, the noble tabernacle of the blessed Trinity.

Thou, the mediatrix of God and of men ; thou, full of love to mortals ; thou, celestial illuminatrix.

Save thy people, O our Lady, to the end that we may be partakers of the heritage of thy Son ;

And conduct us and guard us for eternity.

Every day, O pious Virgin, we salute thee ; And we would praise thee with the voice and with the heart to eternity.

Deign, O sweet Mary, now and ever, to keep us without sin.

Have pity on us, pious Queen ; have pity on us.

Let thy mercy be great upon us, because we have put our confidence in thee, Virgin Mary.

It is in thee, sweet Mary, that we hope ; defend us throughout eternity.

To thee is due praise, to thee is due empire, to thee is due power and glory, from generation to generation. Amen.

*Translated from Bonaventura, by the Rev. Dr. CUMMING.
Quoted in 'Glories of Mary,' &c.*

Notices of Books.

Is the Book wrong? A Question for Sceptics. By the REV. HURLEY H. A. SMITH, Rector of Tansley, Author of *High Church*, &c. London: Bemrose and Sons.

Mr. Smith has done well to publish in a separate form the two admirable letters with corrections and additions which appeared in the *Record* newspaper, showing how the interpretation of scientific facts apparently in opposition to Scripture, by-and-by turns out to confirm Scripture as the knowledge of these facts advanced. Mr. Smith has given some striking illustrations showing the real position of the controversy between the opponents and maintainers of the inspiration of Scripture.

The Ritualistic Conspiracy. Eighth edition. Reprinted from *The Rock*, with additions and corrections. London: *Rock*, 128 Aldersgate Street, E.C.

This is a very useful manual, containing a list of names of the members of the 'Confraternity of the Blessed Sacrament,' the clerical members of the 'English Church Union,' the members of the 'Society of the Holy Cross,' and other information as to 'Guilds' and 'Confraternities.' Single copy post free, 3d. or six copies for 1s.

From the Curate to the Convent. Haughton and Co. Paternoster Row, London.

We rejoice to learn that this very interesting narrative written by 'A Churchman,' is largely appreciated. It details in a very graphic manner the various tactics of the Ritualistic priests to deceive the younger members of our families, while it states the truth as it is in Jesus in a clear and forcible manner. The object of the work is to warn mothers and daughters of the serious and widespread conspiracy, formed in almost every parish, to undermine and destroy our national Protestantism. We cannot too strongly recommend the work.

Conformity to the World. By the REV. CANON HOARE. Second edition. Hatchards: London.

The publishers have issued a second edition of this earnest and suggestive work, in a form both convenient and useful. The author treats from a Scriptural and spiritual standpoint, *Conformity to the World* on the part of the Christian—the general principles involved—the distinctions, to be narrowly watched, and observed, in dress, in society, in friends, and in amusements. The work will be found suggestive to heads of families, and young Christians exposed to the temptations and vanities of society.

Inspiration: its Nature and Extent. By the REV. E. HOARE, Vicar of Trinity, Tunbridge Wells. London: Hatchards.

We need scarcely say that this esteemed author holds steadfastly the orthodox view of inspiration of the sacred Scriptures, discusses with candour some of the popular difficulties, and distinguishes with clearness the divine and human element, as well as the combination of both, in the composition of the various books of the Bible. It is gratifying to find such treatises issuing from the press, in a cheap and convenient form, to meet the lax and unsatisfactory opinions of the present day.

THE ARMOURY.

The Present Crisis.

THE exhibition of Ritualistic doctrines and practices, and the defiant attitude of Romish and Ritualistic parties, all confirm what we have often said in regard to the danger of England being deprived of her civil and religious liberties, should Protestant principles be ever relaxed in our country. Not only is vital godliness imperilled, but lawlessness and immorality seem to be fostered by events which are daily emerging. All sections of Protestants ought to unite together in warding off this common enemy. We rejoice that the efforts to instruct the whole Protestant community in the doctrines and history of the Reformation are not relaxed, but extended, by the Protestant Educational Institute. By a liberal donation by a well-known Nonconformist, Mr. Samuel Morley, a scheme will shortly be announced, in order to draw the attention of students or Nonconformist ministers to the subject of Romanism. We believe similar efforts will be made in connexion with the Wesleyan students, as well as among the curates of the Church of England. Meanwhile, arrangements are rapidly in progress for establishing Protestant classes in the great centres where Ritualism is prevalent. But the Institute requires liberal and immediate help.

DISTRIBUTION OF PRIZES AT DERBY.

The prizes to the class conducted by the Rev. Dr. Maguire in All Saints' Church, Derby, were presented in the Athenæum Rooms, Dr. Ogle in the chair. The following are the names of the successful competitors :—

1st Prize, 3 <i>l</i> ., Lucy Smith.	4th Prize, 1 <i>l</i> ., Jane R. Carnegie.
2nd Prize, 2 <i>l</i> ., Elizabeth Smith.	5th Prize, 10 <i>s</i> ., Helena M. A. Holmes
3rd Prize, 1 <i>l</i> ., Elizabeth C. Robinson.	

The following also received books :—Arthur Legge, Annie Barker, Bessie Noble, Eliza A. Harrison, Thomas A. Taylor, William McCarthy.

DISTRIBUTION OF PRIZES AT NOTTINGHAM.

The prizes to the successful competitors of the class conducted by the Rev. Dr. Maguire in St. Thomas' Church were presented in the Mechanics' Lecture Hall, Frederick Wright, Esq., in the chair. There were two examinations connected with this class—one for the general members of the class, and one for the students attending the Notting-

ham Congregational Institute. The following are the names of those who obtained prizes :—

1ST. STUDENTS OF THE INSTITUTE.

1st Prize, 3 <i>l</i> ., Silas Rixon.		3rd Prize, 1 <i>l</i> ., Edward H. Steel.
2nd Prize, 2 <i>l</i> ., William Bushell.		

Books were also given to the following :—George Hobbs, Charles A. Singleton, John Tonkin.

2ND. GENERAL CLASS.

1st Prize, 4 <i>l</i> ., Frank Johnson.		3rd Prize, 1 <i>l</i> ., James Skinner.
2nd Prize, 2 <i>l</i> ., John Freestone.		

Books to the following :—Annie E. Draper, Alfred S. Coleman, Maria Bradley, David W. Abbott, Mary Ward.

DISTRIBUTION OF PRIZES AT BRISTOL.

Last spring, Mr. Todd, the Examiner for the Protestant Educational Institute, gave a course of lectures on the Romish and Ritualistic doctrines of Transubstantiation and Consubstantiation, and the Sacrifice of the Mass, to the Young Ladies' Protestant Class, at the Educational Establishment of Miss Gould and Miss Barns, Marlborough House, Kingsdown. An examination in writing was subsequently held, at which the numerous competitors acquitted themselves in a most creditable manner. The prizes were distributed to the successful candidates by Rev. Mr. Graham, the Vicar of St. James's, assisted by Mr. Cordeux, Churchwarden, who expressed themselves as being much pleased with our Protestant Educational work.

The following are the names of those who obtained prizes :—

SENIOR DIVISION.

SPECIAL PRIZE.—Miss Annie Woolnough.		4th Prize, Louisa Brain.
1st Prize, Bessie Woolnough.		5th Prize, Lulu Grass.
2nd Prize, Clara Butland.		6th Prize, Julia Smart.
3rd Prize, Emily Gough.		7th Prize, Eva Emett.
		8th Prize, Kate Beer.

JUNIOR DIVISION.

1st Prize, Ada Bowen.		5th Prize, Emma Callow.
2nd Prize, Florence Gibson.		5th Prize, (A), Ada Tilly.
3rd Prize, Clara Bowen.		7th Prize, Ada Hobbs.
4th Prize, Lucy Edwards.		8th Prize, Rosey Frost.

PRIZE DISTRIBUTION AT THE WESLEYAN COLLEGE, TAUNTON.

This is the seventh year during which Mr. Todd conducted the Protestant classes in the Wesleyan College. On this, as on all previous occasions, his lectures were attended by all the students, about two hundred in number. The great interest felt at the outset of the Protestant work there, was in no way diminished, but rather seems to be increasing year by year. The lectures, last session, were the same as those delivered to the students in Bristol, and at the

examination between 160 and 170 students presented themselves as competitors.

At the distribution of prizes the lecture-hall was densely crowded by the masters, students, and visitors. The chair was taken by Mr. Andrews of Exeter, who delivered an excellent and suitable address. Addresses were also delivered by the Governor, Rev. W. P. Slater, the Head Master, Mr. Sibly, Mr. French, and Mr. Todd.

Mr. Todd said that this was the seventh year during which he had delivered a course of Protestant lectures to the students of that essentially Protestant College. It seemed to him, when he came there, as if he breathed a pure Protestant atmosphere, and became thereby invigorated in body and cheered in spirit. Protestants had to contend against two great enemies. 1. Romanism and Ritualism, as twin heretical systems, almost identical, busily engaged in perverting the Word of life, and in poisoning those fountains of living waters from which alone the soul can derive its proper sustenance—the latter, sapping the foundations of one of the noblest fortresses ever erected in any land for the defence of Protestant truth. 2. Ultramontaniam, which is a great political, as well as religious conspiracy, against the rights of civil government, and the liberties of the human race. One of the most effective means for counteracting the designs of these systems, is by contrasting Protestant truth with Romish error by means of our Protestant Educational Classes.

SENIOR DIVISION.

1st Prize, Thomas J. B. Hasell.	12th Prize, H. Scott.
2nd Prize, W. Scott.	13th Prize, Chas. H. French.
2nd Prize, (A), John Elliot.	13th Prize, (A), — Elton.
4th Prize, J. C. Warrington.	13th Prize, (B), J. T. Norman.
5th Prize, Chas. Brimscombe.	16th Prize, Albert C. Allerton.
6th Prize, Wellington Clarke.	17th Prize, A. E. Trew.
7th Prize, J. T. Buchanan.	18th Prize, Joseph R. Slater.
8th Prize, J. A. Hughes.	18th Prize, (A), Alfred Edmeads.
9th Prize, David C. Sherwell.	20th Prize, Alfred W. Venning.
10th Prize, H. B. Hartley.	21st Prize, J. A. R. Tadd.
11th Prize, William James.	22nd Prize, Wm. K. Wilton.

JUNIOR DIVISION.

1st Prize, W. Colquhoun.	3rd Prize, Thomas B. Rowe.
2nd Prize, J. C. Richards.	4th Prize, T. W. Slow.

LADIES' COLLEGE, HOPE HOUSE, TAUNTON.

LADY PRINCIPAL, MRS. SIBLY.

The lectures delivered here by Mr. Todd were attended by all the young ladies, and also by the young ladies of the Junior department at Fluke House. At the examination there were fifty-four competitors. At a subsequent meeting Mr. Todd distributed the prizes. He said he was much pleased with the result of his labours there. The answering was better than that of last year. In fact, there was a decided improvement, which he had no doubt was mainly owing to the efforts made by Mrs. Sibly to follow up, from week to

week, the instruction given in the lectures, by reproducing to them the facts and arguments contained in the lectures.

SENIOR DIVISION.

1st Prize, Fanny S. Wilson.
2nd Prize, Florence C. Cross.
3rd Prize, Fanny Louisa Holden.
4th Prize, Annie M. Hughes.
4th Prize, (A), Florence M. Sheppard.

6th Prize, Alice Stiles.
7th Prize, Ida Louisa Stephens.
8th Prize, Edith M. Pearse.
9th Prize, Winifred Stocker.
10th Prize, Editha Mitchell.

JUNIOR DIVISION.

1st Prize, Carrie Dix.
2nd Prize, Carrie Stocker.
3rd Prize, Gussie Stedston.
4th Prize, Mary E. Thompson.
5th Prize, Rachel Wilson.
6th Prize, Bessie Wightman.

7th Prize, Lucy Burford.
8th Prize, Virginia C. Bayley.
9th Prize, J. E. Hindmarsh.
10th Prize, Elizabeth Josephine Butler.

PRIZE DISTRIBUTION AT MR. GREEN'S PROTESTANT MIDDLE-CLASS SCHOOL, TAUNTON.

The number of students attending the lectures delivered by Mr. Todd, and also competing at the examination at this institution, was greater than on any previous occasion. At the meeting for the prize distribution Mr. Todd said he was glad to see before him such a class of fine young fellows. It was out of such as they were that there grew those sturdy Protestants who so successfully battled for 'faith and freedom' in the olden time. And he had no doubt but that under Mr. Green's training they would grow up to be good and true Protestant men, able to give a reason for the hope that was in them.

Mr. Green addressed the students in an earnest and telling speech, at the end of which he called for 'three cheers for Mr. Todd, and the Protestant Educational Institute,' an invitation which was heartily responded to.

PRIZE LIST.

1st Prize, F. W. White.
2nd Prize, H. G. Webb.
3rd Prize, W. H. Brewer.

4th Prize, F. Wake.
5th Prize, E. Hawkes.

Extra prizes were given to G. West, F. W. Small, H. Barker, A. Fry, G. Geale, and C. Turle.

PRIZE DISTRIBUTION AT THE CASTLE SCHOOL, TAUNTON.

At the request of Mr. Vesey, the proprietor of this establishment, Mr. Todd held a Protestant class attended by all the students. After the lectures an examination was held. At a subsequent meeting Mr. Todd delivered the prizes granted by the Protestant Educational Institute to the successful competitors. Mr. Todd said that he was pleased with the result of the examination. The students laboured under serious disadvantage in not having the same number of lectures

as those delivered to the other students' classes ; but they had done well, and gave promise of high hope for next year. He congratulated Mr. Vesey on the bold and fearless step which he had taken in these latitudinarian days in providing for his students sound instruction in the principles of Protestantism as opposed to those of Popery and Ritualism. This was a step worthy the descendants of the Puritans of old.

SENIOR DIVISION.

1st Prize, E. A. Roberts.
2nd Prize, H. O. Tompson.

3rd Prize, J. B. Haddon.

JUNIOR DIVISION.

1st Prize, J. G. Dean.
2nd Prize, W. A. Emblin.

2nd Prize, (A), Lucy Vesey.

The prizes to the Bristol and Taunton classes consisted of books, among which were the following :—Cassell's *History of Protestantism* ; Cassell's *Foxe's Book of Martyrs*, large edition ; *The Life and Missionary Travels of the Rev. J. Furniss Ogle, M.A.* ; *From the Curate to the Convent* (Houghton & Co.) ; *Ultramontaniam* ; *Zatahira* ; *Paley's Evidences* ; and McGhee's Works.

We beg to acknowledge the liberal gift, by the Dean of Carlisle, of twenty-five copies of his work, *The Footsteps of Error* (Hatchards), for prizes to the classes of the Protestant Educational Institute.

Coming Events at Rome.

NEXT to the framing of definitions to be invested with a Divine authority, the greatest labour of the Roman Church is the selection of their inspired interpreter. The former of these acts constitutes an epoch, the latter is a continuous process. The moment the Catholic world is congratulated on the possession of a Pope begins the question who is to be his successor, and what influences or machinations are to control the choice. The question, hardly less important, always interposes itself, who is to govern the Church in the interregnum, and see that the conditions of a valid election are duly observed. That is a matter to be decided at once, for though Pius IX. has outlived many Popes and more than one Camerlengo, there must always be a functionary ready to spring into active being when the Church has lost for the moment its head, and to preserve the golden thread of the Papal succession. Republics and Monarchies, whether despotic or limited, have their rules and methods. Rome also has hers. But no other constitution or organization betrays so much suspicion, so much distrust of Providence, or so low an estimate of those who, upon its own supposition, are the best of men. That the Church should entertain this suspicion of temporal princes and their agents is but natural ; but the immediate objects of her dire distrust

are the Cardinals she has created, and whom she has invested with the function of creating the Viceroy of Heaven. These men are presumed to be capable of any conceivable violence or fraud that cupidity or weakness may suggest. They may terrify, circumvent, or cajole one another; failing other means, they may poison one another by either the potent drug that removes at once out of the way, or the safer agent that stupefies the sense and enfeebles the vitality. Upon the theory that guides Rome through the most critical of its acts, every Cardinal is a pretender, an usurper, an intriguer, a traitor, and a conspirator, not against any earthly court, which might be pardonable, but against the viceregency and dignity of heaven. What the wicked world in its most envious moods and by its harshest exponents might whisper of Cardinals, Rome herself proclaims of them now. 'Trust no man,' she always says; 'least of all a member of the Sacred College,' she says when the question is of a conclave. But how are the custodians to be guarded and the overseers overseen? What avails suspicion itself when all are suspected? Here is the very difficulty. The problem is akin to that of perpetual motion, and not less difficult. A clean thing is to be got out of the unclean, a pure election out of impure electors, and a perfect result out of a mass of imperfection. The Sacred College will ferment as it may, but its spirit is to rise pure and good. For this mystic purpose there is to be provided a power within a power, and the mind of the Pontiff is to survive in the form of a functionary who shall manage the election so as to stop all irregular practices and anticipate all foreign or merely personal influences. He is even to be armed against the uncertainty of events. Unless a thousand rumours successively rising during the Pope's many illnesses, and certainly justified by Roman precedent, are good for nothing, the pilot who has to guide the ship of the Church through those dangerous straits has a budget of measures adapted for various occasions. He may produce the plenary instrument which will overrule all the rules he is created to enforce; he may do in one act all the violences he has to secure against, and proceed, according to circumstances, to an immediate election with such Cardinals as he may find about him. He fights with a weapon that all other weapons have no chance with. In a moment he can paralyze all opposition by showing himself duly qualified to elect with or without the forms which earthly jealousy and conflicting mundane interests have forced on Rome. If the Camerlengo has only moderate abilities, he is greater than Pope, for he can make the Pope. But though he is a wheel within a wheel, yet there are wheels within him. It is said to be almost invariable that he is never elected himself. The tradition is doubtless derived from days when the Pope's nephew, scarcely a man to be elected Pope, was commonly created Camerlengo by his uncle. Those days are gone by; but it still remains perfectly natural that one in a position of such vast power should be himself the first object of suspicion against whom all are on their guard. He is watched, known, and anticipated. This helps to govern the choice of the man to fill the post. The ambitious man will not readily accept what in the case of the holder is a self-denying ordinance. But if this disability of the Camerlengo does indeed forbid him to act

for himself, and in the vulgar direction of a personal ambition, it does not prevent him from taking sides in the larger sphere of opinion.

Cardinal De Angelis, who held the office, was a man after the Pope's own mind, and no doubt was entertained that, as far as age permitted—and age appears to be very little impediment in the Papacy and its affairs—he would do just as Pius IX. would have wished him. The question of his successor is stated by our correspondent at Rome to have lain between Cardinals Pecci and Panebianco ; and it is a remarkable illustration of the jealousy which is ever defeating itself, that the former seems to have been accepted for the office of Camerlengo because the other, not being in any respect his equal, has an eye to the Papacy, and has persistently declined the office which usually is supposed to disable for it. Pecci is said to have been too learned, too good, and too zealous in the See of Perugia not to have been regarded with jealousy by those about Pius IX. Antonelli did not want the presence of a man whose abilities, not to speak of his virtues, rendered him a possible rival. It is often said that Antonelli had become indispensable to the Pope, but it now appears that this indispensableness consisted partly in the fact that the secretary took continual care that his master should have no choice in the most important matters. He was secretary and factotum, because there was no other competent person at hand, one competent man having been already sent out of the way. While Pius IX. was amusing himself and the world with visions of infallibility he was enduring at his very doors the perpetual scandal of a life whose very secular standard of morality must have been politically as well as religiously injurious. The great Bishop of the Church, so it is stated, declared that Pecci was too good a Bishop to be at Rome, and that he was more suitably placed in his distant See. But in reality so thought Antonelli for him, and the Pope seems to have acquiesced in his judgment. Yet aged as the Pope is, and infallible as he may be, he appears to have received a certain degree of illumination, at least as a man of the world, since Antonelli's death, and the man Pius had hitherto discarded from his own court has been selected as a fit man to preside over the election of his successor. Here, however, comes the Nemesis of a policy which first willingly neglects, then unwillingly disables all in the way of its own convenience and comfort. Cardinal Panebianco is left unembarrassed to follow the career he is said to have proposed for himself, and is described as the man of all others likely to wish to be Pope. Till Pius IX. solved the riddle of his character and threw off the disguise of his earlier years, the Popes had been a long period men of the class known in this country as the quiet dignitary, content to be loved and revered, disclaiming higher worship, and administering the authority which they find committed to them. Both the character and the misfortunes of the present Pope have carried us back to the Middle Ages, and there is no pretension made by Hildebrand, or any of his followers, which he has not revived, and as far as possible exaggerated. Panebianco, who is now named for the Papacy, is stated to be another Pius, without the personal virtues and graces which have made the world tolerate, to the verge of admiration, the disastrous anachronism of the present Pope's

official career. We need not believe all that is reported of his character, for the very eve of a vacancy is not the time to expect fair dealing from rivals. Still, popular opinion is seldom wholly wrong, and a good man, it is evident, is now supposed, rightly or wrongly, to have been disqualified in favour of one not so good, but who refused to be disqualified. Practically, it can make but little difference. It is only a question of time. The next Pope, whoever he may be, will have to come to an understanding with the Italian Government, representing in this matter the secular power, or seek some region where his pretensions will be at once unresisted and ineffectual.—*Times*.

‘Catholic* Faith and Morality.’

IN the Mechanics’ Hall at Nottingham a meeting was held on the subject of education, at which Cardinal Manning presided. The Cardinal opened the meeting, and the Duke of Norfolk and the Marquis of Ripon proposed resolutions.

The Duke of Norfolk proposed, ‘That Catholics cannot be conscientiously satisfied unless the teaching of CATHOLIC FAITH AND MORALITY be included in the daily teaching of our children, and can never rest satisfied with schools in which these are not taught.’ The Marquis of Ripon next proposed, ‘That in order to secure adequate teaching in CATHOLIC FAITH AND MORALITY, and to prevent the attendance of Catholic children at non-catholic schools, it is at least necessary to provide in connexion with every mission a Catholic public elementary school sufficient for the poor children, and that such schools ought to be efficiently conducted.’

We pass over the ambiguities of the Cardinal’s speech, which are cleverly put so as to mislead the unwary and those who are ignorant of the language approved by Catholic morality. And with respect to *Catholic Faith*, it may be remarked for the information of those who have not considered it in its details, that the judgment of the Church of England has declared that ‘the Church of Rome has erred, not only in their living and manner of ceremonies, but also in matters of faith.’ The ten commandments have been regarded by the Hebrews, as the laws of God from the time of their lawgiver, and by Christians as they are expounded by Jesus Christ in His sermon on the mount. Our great King Alfred believed the ten commandments to be the laws of the Most High, and prefixed them to his laws; thus recognising them as the only true foundation of the laws of a Christian kingdom. The ten commandments at this day are a part and parcel of the laws of this Protestant kingdom, being publicly placed in every church in the kingdom, and besides commanded to be read in the morning service in our churches every Sabbath day. As the words ‘Catholic morality’ are calculated to mislead the ignorant and the thoughtless, it is proposed to offer a few remarks on three or four precepts of the

* ‘Not the Church Catholic, but the Church Diabolic.’—LATIMER.

second table as they are explained by canonised authority, and now form the moral rule of the Romish priest in the confessional.

It may, however, be deemed necessary to show that the authority referred to has been duly recognised by his Holiness and by his infallible church. Alfonso de’ Liguori published a work on moral theology in his lifetime, and died in the year 1787. In the year 1803, the Sacred Congregation of Rites at Rome decreed, ‘that in all the writings of Alfonso de’ Liguori, published and not published, there was not a word that could be found fault with.’ His Holiness Pope Pius VII. ratified this decree of the Sacred Rites, and in less than thirty years after the decease of Alfonso de’ Liguori, declared his beatification. Monsignor Artico, prince prelate of the papal household, published a letter in which his eminence declared, ‘that the examination of Alfonso de’ Liguori’s work on moral theology had been conducted with particular severity, that his system of morality had been more than twenty times discussed by the Sacred Congregation, and that all had agreed *voce concordi, unanimi consensu, una voce, una mente.*’

In the year 1831, Cardinal Rohan-Chabot, Archbishop of Besançon, proposed the following questions to the Sacred Penitentiary :—

1. ‘Whether a professor of sacred theology may with safety follow and profess the opinions which the blessed Alfonso de’ Liguori professes in his moral theology?’

2. ‘Whether a confessor should be disturbed for following all the opinions of the blessed Alfonso de’ Liguori in the confessional, simply on the grounds that the Holy Apostolic See had declared that it found nothing in his works worthy of censure?’

The answer given to the first question was that Alfonso de’ Liguori’s opinions might be followed with safety. The answer to the second question was in the negative; but that no such confessor was to be disturbed in his course. This decision was issued from the Sacred Penitentiary, bearing the date of July 5, 1831. The Cardinal Archbishop of Besançon wrote to his clergy requiring, ‘That the judgment of the court of Rome should be fully adhered to, and that the opinions of the blessed Alfonso de’ Liguori should be followed and reduced to practice, all doubt whatever being thrown aside.’ His Holiness, Pope Gregory XVI. confirmed the decree, and in the year 1839, the blessed Liguori was raised by canonization to the exalted eminence of ‘Saint Liguori.’ The Brethren of the Oratory edited the life of Saint Liguori, in which may be read the following high encomiums :—‘The works of Saint Alfonso not only do not contain any proposition whatever which can be called schismatical or scandalous, but also none which are either pernicious, erroneous, or rash; the morals therefore, of this saintly bishop cannot be censured without setting up as a censor of authority itself; without, in fine, censuring the decision of the Holy See.’ This work was approved by the late Cardinal Wiseman, who is reported, on the authority of the *Tablet* of August 11, 1855, to have said, ‘That there is not a confessional in England which is not more or less under the influence of the mild theology of Saint Liguori.’ The preface to his *Theologia Moralis* contains the following distinguished eulogy :—‘The works of S. Alfonso, there-

fore, rejoice in this highest and singular privilege, which those of no uncanonized moral writers can possess; for in the case of the latter, it is not made certain by so solemn a judgment of the church, that that there was no error, no erroneous principle, no erroneous opinion in their writings. But we are now made quite sure by the infallible judgment of the Catholic Church, that in S. Alfonso's works, in the whole of his moral theology, there is not one principle disapproved, not one opinion against the faith and good morals, new, unaccordant with the sense of the Church, heretical, erroneous, approaching to error, rash, scandalous, offensive to pious ears, ill-sounding, misleading to the simple, schismatical, imperious, impious, or blasphemous.'

These undisputed authorities are sufficient to substantiate the fact, that the moral theology of S. Liguori is the authorised formal exposition of the moral teaching of the Church of Rome both in the confessional and in the school. For the use of children, a little book entitled, *What every Christian must Know and Do*, has been published at the price of one halfpenny. This compilation, embodying the principles of S. Liguori, was made by the Rev. J. Furniss, priest of the congregation of the Most Holy Redeemer, and it bears on the title the sanction of the Roman Catholic Archbishop of Dublin.

The following brief notes on the seventh, eighth, and ninth commandments are added to exemplify 'Catholic faith and morals' as they are explained by S. Liguori, on matters which concern our social relations and intercourse in daily life. The seventh commandment declares, 'Thou shalt not commit adultery;' but S. Liguori has provided the following relief for the adulteress. If an unfaithful wife were to go to her confessor, and confess her sin, and obtain absolution, her confessor is instructed by S. Liguori to tell her that she may go back to her husband and persuade him that she is not guilty, by stating equivocally—

1. That she has not broken the marriage tie; because the marriage still exists.
2. That she is innocent of the crime; because she has confessed and been absolved by her confessor.
3. That she had not committed adultery; because in her intention she had not been guilty of adultery.
4. That she had not committed the crime of adultery, meaning so as to have to tell her husband.*

The treatment by S. Liguori of other matters under this head may be read in Latin, but cannot be described in English without an outrage on social decency. It may be remarked, that at Athens in the age of Demosthenes, a woman guilty of adultery was prohibited from entering the public temples on pain of suffering any punishment except death; and if her husband did not put her away, he was to be declared infamous (ἄτιμος).

The eighth commandment, 'Thou shalt not steal,' is clear and explicit. S. Liguori's exposition of this precept shows how to steal without stealing; which he cleverly does by framing definitions, excluding what ought to be included, and then arguing from his definitions. A few instances of his conclusions may be stated.

* *Moral Theology*, x. 3, 93.

Bearing in mind that it is no longer lawful for a Roman Catholic wife to live with an heretical husband, except by a dispensation from the Bishop, such a wife may clandestinely take money or other property from her heretical husband without his knowledge or consent, and appropriate it to uses such as her confessor may direct ; as for saying masses for the conversion of her husband, for giving as alms to the poor, and in other pious works. That sons may pilfer and steal the property of their parents without their leave or consent ; and then are prescribed what are the limits of the sums stolen, or the quantity of goods pilfered, which constitute mortal and venial sin. A servant may violate the terms of contract with his master if he should become dissatisfied with his engagement ; and if he consider that his master does not sufficiently requite his services, he may steal or purloin whatever he may deem enough to satisfy himself, without the knowledge or leave of his master. Purloining is not considered as thieving, though done on the sly and unknown to his master, and does not constitute mortal sin. The distinction between mortal and venial sin is so great, and venial sins are so trifling, that a man does not sin gravely who deliberately commits every venial sin under the sun.*

S. Liguori lays it down as a principle, that a person on the verge of starvation or reduced to extreme necessity, has a right to seize whatever belongs to another without his permission, as if a man in such circumstances is relieved from all regard to the laws of property.

How the principles of Liguori are brought to act on Irish corporations by the agency and influence of Romish priests was noticed in the *Pall Mall Gazette* of Oct. 10th, 1876. In making some remarks on the Royal Commission for inquiry into the management of municipal Corporations, it quotes the following instance :—

'The Corporation of York used to grant the sum of 100*l.* for the Catholic charities every year ; but some Protestant ratepayers objected, and the Court of Queen's Bench declared the appropriation illegal. It was explained that the Corporation then added 100*l.* to the Mayor's salary, on the understanding that he was to pay it to the charities. On this, one of the Commissioners observes : "You are doing indirectly what you are not allowed to do directly. It is merely setting the Court of Queen's Bench at defiance. When you find that the law will not allow the grants to those charities, you increase the Mayor's salary to a certain extent, and he then hands over the increase to those charities." The same tactics are apparent in the annual grant of 50*l.* to a monastery under the guise of a contribution to a school of art, though the law appears to specify a "public school," and in no sense can a monastery be such.' Of course, here 'the end justifies the means,' though in defiance of the law and its declared sense by the Court of Queen's Bench.

The eighth commandment makes no distinction between more or less of the thing stolen or purloined. The Catholic moralists, however, make the distinction, that *gravity* or *levity* of matter is required in a theft to be mortal or venial sin. After stating various opinions of what constitutes *gravity* of matter and *levity* of matter, S. Liguori writes :—

* *Moral Theology*, v. 12.

'From all this I draw, in conclusion, what seems to me more probable. 1. With respect to mendicants, I think that 5*d.* is a grave matter, or still less if any poor persons gain less per day by alms. 2. With respect to labourers, and similar workmen, commonly speaking, 10*d.*; for artizans, 1*s.* 0½*d.* 3. With respect to ordinarily or moderately rich men, 1*s.* 8*d.*; and less for those who live in wretched plight, or on their own goods; but for the absolutely rich, 2*s.* 1*d.*, or 2*s.* 6*d.*; and I think the same for very opulent tradesmen. 4. With respect to very rich noblemen, 5*s.*; and I think the same for a very opulent community—at least for this, I think that 7*s.* 6*d.* is enough for grave matter. With respect to kings, 10*s.*.*

This is certainly an instructive application of the mathematical principles of measures and multiples. It implies an ingenuity little less than infallible, to discover that the plain words, 'Thou shalt not steal,' could admit of an interpretation so profound and so exact. If the measure of value for a mendicant be assumed as the limit which separates venial from mortal sin; the ratios of the respective limits for a labourer, an artizan, a rich man, a very rich man, a very rich nobleman, a very rich community, and a king, will be as the numbers 2, 2½, 4, 6, 12, 18 and 24 respectively, to 1.

The ninth commandment declares, 'Thou shalt not bear false witness against thy neighbour.' S. Liguori in general lays down the correct principle in words, but renders its effect null and void in practice by exceptions which include not only extreme cases, but the common cases of ordinary human life. The moral character of an act depends upon the deliberate intention of the agent, the legal aphorism, *ex intentione actus æstimandus est*, will be admitted by S. Liguori. But it must be affirmed that whenever there is the intention to mislead either by ambiguous words, or by material truth or falsehood, there is a case of moral falsehood in the agent. S. Liguori has laid it down that 'a man who has only outwardly taken an oath, without intending to swear, is not bound, except perhaps on account of the scandal, for he has not sworn, he has joked' (*cum non juraverit, sed luserit*).† 'If in a trial the crime is altogether concealed, the witness may,—nay, he is bound to say, that the accused has not committed it: and he would have sinned by discovering the truth which he ought to have concealed.‡

Comments on these principles are needless. The fact that Roman Catholic priests are directed by them in the confessional, will readily explain how frequently the Courts of law in Ireland fail to obtain a true verdict from the jury in cases of wilful murder. If jurymen are prepared by their confessors to deny upon oath, and to ignore facts of which they are perfectly cognisant, but which they persistently deny, it is not likely they will agree in finding an honest verdict. Even in England in late years, cases have occurred in the courts of law when Roman Catholic witnesses declared upon oath on giving their evidence, *that they could not recollect* the material facts of the case which would have led to a conviction of the offender.

S. Liguori declares that to speak falsely, is inevitably a sin

* *Moral Theology*, iv. 527, 528.

† *Ibid.* iv. 151.

‡ *Ibid.* iv. 154; v. 270.

against God; but he adds: 'It is allowable to swear something false, adding in a low tone, a true circumstance, if the whisper can by any means, be possibly perceived by the other, although its meaning is not caught, but not if it should in every respect remain concealed from him.'* And further, S. Liguori's theory of truthfulness allows that when a question is asked by you which cannot be answered in the affirmative, it is truthful to reply, 'I say no,' intending the questioner to understand that you deny his question, but meaning in your mind simply to affirm that you are making use of the word *No* in the course of your conversation.†

We leave this serious matter to the consideration of fathers and mothers of families, and to our legislators, such as have not yet given up the principles of the British Constitution, and adopted those of a time-serving expediency. We forbear further comments or remarks, and conclude with the following statement in which Coleridge has recorded his deliberate judgment of the character and effects of the moral teaching of the Church of Rome:—

'When I contemplate the whole system as it affects the *great fundamental principles of morality, the terra firma of our humanity*; when I trace its operations on the sources and condition of national strength and well-being; and lastly, when I consider its woful influence on the innocence and sanctity of the female mind and imagination, and on the faith and happiness, the gentle fragrance, and ever present verdure of domestic life, I can with difficulty avoid applying to it what the Rabbins said of Cain, "that the firm earth trembled whenever he strode, and the grass turned black beneath his feet."'

Christ, Our All and In All.

By the Author of the Hymn, 'Just as I am.'

I NEED no other plea

With which to approach my God,
Than His own mercy, boundless,
free,

Through Christ on man bestowed;
A Father's love, a Father's care,
Receives and answers every prayer.

I need no other Priest

Than One High-priest above:
His intercession ne'er has ceased
Since first I knew His love;
In Him my faith shall never fail,
Though called to pass through death's
dark vale.

I need no human ear

In which to pour my prayer;
My great High-priest is ever near,
On Him I cast my care.
To none but Him do I confess,
Who can alone absolve and bless.

I need no works by me

Wrought with laborious care,
To form a meritorious plea,
The bliss of heaven to share.
Christ's finished work, through bound-
less grace,
Has there secured my dwelling-
place.

* *Moral Theology*, iv. 168.

† *Ibid.* iv. 151.

I need no prayers to saints,
 Beads, relics, martyrs' shrines;
 Burdens 'neath which the spirit
 faints,

Yet still, sore-burdened, pines.
 Christ's service yields my soul delight,
 Easy His yoke, His burden light.

I need no other book
 To guide my steps to heaven,
 Than that on which I daily look,
 By God's own Spirit given;
 And this, when He illumines our
 eyes,

'Unto salvation makes us wise.'

I need no holy oil,
 To anoint me at my death;
 From such delusions I recoil,
 To bless my parting breath.

Long since those words bade fear to
 cease,
 'Thy faith hath saved thee! go in
 peace.'

I need no priestly mass,
 No purgatorial fires,
 To cleanse my soul, and all its guilt
 efface,
 When this brief life expires.
 Christ died eternal life to win,
 And shed His blood to cleanse from
 sin.

I need no other dress,
 I urge no other claim,
 Than His all-perfect righteousness,
 And His great saving name.
 It was for me my Saviour died,
 And I can need no Priest beside.

The Gunpowder Plot.

'We do *not* adjudge those to be homicides who, through zeal for their mother, the Catholic Church, against excommunicated persons, shall slay some of them.' (*Papal Decretals*, Part II., Cause 23, Quest. 5, Ch. xlvii.) See a very able work, *Vatican Influence in the Sixteenth Century*, by C. P. Stewart, Esq., Trin. Coll. Camb.

WE trust our readers will not forget the anniversary of the 'Gunpowder Plot,' on the 5th of November next. The Protestant Educational Institute will again issue a 'Memorial Card,' a photograph of the lantern used by Guy Fawkes as preserved in the Bodleian Library, and leaflets suitable for general circulation. Such papers ought to be widely distributed. The Church of Rome never changes. She is now what she was always, though chameleon-like she changes her colour according to the clime she is in. *Sint ut sunt aut non sint*, is still the haughty maxim of the Jesuit. A Roman Catholic newspaper, the *London Tablet*, insults the English nation, by writing in our day of our Constitution and Acts of Parliament thus:—

'The Queen wills it, her Lords will it, her Commons will it. What does it want to complete the perfect fashion of a law? Nothing of solemnity, nothing of force, which the imperial sceptre of this kingdom can give is wanting to it. But the Pope snuffs disdainfully at it; an Italian priest will have none of it: it trenches upon his rights, and therefore Commons, Lords, Queen, wax, parchment, and all, avail it very little. You may call it law if you please, you may note it on your roll, but before long you will have to repeal or alter it in order to secure the sanction of a *foreign Potentate*, without which it has not in the end the value of a tenpenny-nail.'

It is considered right, however, to look at this and similar machinations of the Romish spirit with leniency and liberality, and we con-

stantly hear—‘These things belong to the past—the Catholics are now more enlightened, and would never countenance such deeds; and besides, it was a political action, and the Romish clergy were innocent of any participation in it.’ These and such-like mawkish phrases, prompted by indifference combined with ignorance of the real historic facts of the case, do harm, and we beg to remind our friends of the notorious truth that the Romish clergy participated in and approved of this conspiracy.

It had long before been inculcated as a fundamental doctrine of the Jesuits, and is so still, that sovereigns and princes, if heretics, could, and ought to be disposed, excommunicated, and assassinated—that in the latter case it would not be ‘regicide,’ because the Pope having deposed him, the sovereign would no longer be a king, but simply a *private* individual. Can we then be surprised to find the conspirators of this Gunpowder Plot had the oath of secrecy administered to them, with the Sacrament, by the Jesuits, Greenwell and Gerrard, and that Father Garnet expressly told Catesby, that ‘if innocent persons were unavoidably killed with the guilty in an attempt to benefit the Romanist cause, it would be lawful so to do?’ Moreover, as early as 1601, Garnet and Desmond the Jesuits, combined with Catesby, Tresham, and others, sent one Wintour, as their agent, to invite the king of Spain over to England the following spring, when the entire Romanist body would join him. Creswell, the Jesuit, was already in Spain to forward the negotiations, and the Pope meanwhile had sent over no less than three briefs, ordering the English Romanists not to obey any sovereign adverse to their faith. Two months before the plot was carried out, Father Parsons wrote to Father Garnet inquiring details of it; whilst the latter had on the 1st of November prayed openly ‘for the success of the great action about to happen at the commencement of the Parliament,’ and had in the preceding August ordered Sir Edward Baynham to proceed to Rome to inform the Pope of their progress. Let us not forget, too, that Garnet, the chief moving spirit of this vile conspiracy, had received four years before King James’s free pardon for his former treasons; but neither honour, gratitude, nor religion could bind the wily Jesuit. His defence was, that he knew of the plot, ‘by way of confession,’ *before it was carried out*, and according to the theologians of his own church he was bound to keep the secret.

Want of space alone prevents us giving Garnet’s falsehoods and equivocations, and his deliberate written statement of the lawfulness of the latter, and of *confirming* it by a sacramental oath—of his detected letter, directing his friends to deny the truth of the confessions he had made.* He died a traitor, a liar, and a would-be assassin, yet he acted only in conscientious obedience to the doctrines of his church, for he and his fellows are, we have been told, candidates for canonisation, and Dr. Manning has already declared them to be ‘in heaven on the roll of martyrs . . . arrayed in white, and crowned . . . sitting by the throne of God.’ (*Sermons*, Vol. I. p. 190.) But Dr. Manning has gone farther than this, he has upheld the claim of the Pontiff to

* The writer himself has seen the original letters and other documents, which are carefully preserved in the Public Record Office.

supreme sovereignty, to depose kings and emperors, to excommunicate individuals, and lay kingdoms under interdict.—(*Essays on Religion and Literature, Church and State*, p. 416.) He has asserted his mission, and that of his church in this country, is, 'to subjugate and subdue, to conquer and to rule an imperial race, . . . to bend or break that will which nations and kingdoms have found invincible.'—(Sermon reported in *Tablet*, 6th August, 1859.)

And it is for this reason we have desired to recall this anniversary of what the faithful priests of Rome were privy to, and participated in with exultation. If a proof were required that that Church would again do the same had it the power, we have it in the inflated and bombastic language of that arrogant priest. Let us then be on our guard—war has been declared against our faith and our civil and religious liberty; whilst we have been peacefully enjoying the quiet and repose secured for us by the blood of our ancestors, the enemy has never slumbered, and is even now threatening us with extermination. As Southey has well said:—

'Believe the Roman Catholic religion changed! No! By St. Bartholomew and Dr. Lingard, No! By St. Dominic and Dr. Doyle, No! By the Holy Office, by their saints and our martyrs! Persecution is so plainly a duty of the Roman Catholic system, that the living bonfires of the Inquisition were called "Acts of Faith." They must persecute, if they believe their own creed, for conscience sake; and if they do not believe it, they must persecute for policy sake. For it is only by intolerance that so corrupt and injurious a system could be upheld.'

Notices of Books.

Vatican Influence in the Sixteenth Century. By C. P. STEWART, Esq., M.A., Trin. Coll. Camb. With Illustrations. London: Staunton & Son, 9 Strand. Price 1s. 6d.

We hope to give extracts on a future occasion from this very important work. The author, with great ability, has collected and given in a convenient form abundant evidence of the diabolical machinations of the Church of Rome against life, property, and liberty, and of the principles which led to such perpetrations, not only in the times of our Reformers, but which have led the Church of Rome ever since, in all countries where Papal supremacy or Ultramontaniam has been allowed to predominate over civil and constitutional law. The same doctrines are now held by the Church of Rome, in a concentrated and intensified form, without the restraint in former times of concordata, treaties, or the sentiment of nationality, because Vaticanism, as now formulated, has destroyed the spirit and doctrines of Gallicanism, and has marshalled, and will marshal, all the members of the Romish Church into one united force, irrespective of country, or clime, or the laws or constitution of civilised states. Hence the value of Mr. Stewart's work to the statesman and patriot of the present time. We cannot too highly commend the labours of Mr. Stewart.

THE ARMOURY.

Our Work.

THE Protestant Educational Institute has completed its tenth year of work in England. The operations of this Institute have all along been divided into two departments—the one Educational, the other Parliamentary. Great stress has been placed on the latter by some of its friends, and they cannot over estimate its importance. The agents of the Vatican put forth great effort and all their influence to promote Bills, or clauses in Bills which may assist the propagation of Romanism, or an entrance into the public institutions which have been established by Protestant philanthropy. It is almost incredible to observe the success which has attended their efforts in this direction. By the energy of the Institute, much evil has been prevented, and the inroads of the Papacy are not now so easy. But the friends of our Protestant Constitution have to be constantly on the alert, and every proposal connected with social reform introduced into either House of Parliament has to be closely examined besides the various measures relating to religious questions connected with our foreign relations, or our Colonial dependencies. Hence the importance of this department of the Institute's labours. A striking illustration of what may be done by prompt and judicious action may be seen in the result of the efforts of the Institute in regard to the proposed establishment of the papal hierarchy in Scotland.*

But we wish to draw the special attention of the friends of the Institute to the other division of its labours, that is to say, its Protestant Classes. During the past twelve months upwards of 4,000 students have attended those classes ; and it is estimated that no fewer than 39,842 persons have attended the systematic instruction of its lecturers since the beginning of its operations. The examination papers and answers would be creditable to any Theological College in the United Kingdom. The subjects are partly doctrinal, and partly historical, in order to train up the rising youth of England in an accurate knowledge of the principles of the Reformation, and of the history of our great national movements

* Reprint of Letters to *Record*, with Appendix, containing the Acts of Parliament referred to, may be obtained by applying to the office of the Institute, 12, Haymarket, London, S.W. price 8d.

against the supremacy of the Pope, and on behalf of the great truth that it is "by righteousness a nation is exalted." It may be truly said that England's Protestantism is the source of all its greatness. If we lose our Protestantism we shall as a people decay like the nations of the past; and all our Christian Institutions must crumble away like those of other Kingdoms which have ignored the doctrine that Christ is King of nations, and have embraced either Popery or Infidelity. Hence the vast importance of this department of the work of the Institute, which from its commencement has had to struggle against great apathy and pecuniary difficulties. From the circumstances of the country and otherwise, the past year has been peculiarly trying. We have to thank God for the large attendance at our classes, the increasing interest of the general public in the lectures, and the many testimonies received as to the value of our efforts, especially to those who are exposed to the snares of Ritualism and Romanism. We are also grateful to Almighty God for raising up and preserving to us a few far-sighted friends, by whose special donations the Institute is now released from its past difficulties. The Institute, therefore, begins another year with increased strength and vigour, and hopes that in the future adequate contributions will be forthcoming to enable these important classes to be established in every town throughout the Kingdom.

Every year shows not only the value of this work but, from the peculiar circumstances of the times, its absolute necessity. If we consider the lack of vital godliness in our towns and rural parishes, the growth of Infidelity, Irreligion, Ritualism, and Romanism, we cannot but expect that the children of those who have thus become the victims of the "spirits of delusion" will follow, unless by the grace of God, any other than the path of their parents; and thus the next generation will wield an influence in the affairs of the Kingdom, adverse to Christian principles. Already lawlessness, disloyalty, and disaffection largely exist among a certain class of the community. Ritualistic clergymen have recently shown this "spirit of lawlessness," and disrespect for the "powers that be." Roman Catholic dignitaries, by their principles and actions, do not exhibit that deference to our constitution, or our laws, or even to our morals as their Gallican predecessors were accustomed to do half a century ago. This will increase, as the principles of the Syllabus, and of Ultramontaniam take hold of the conscience of the Roman Catholics in England. A striking example has recently occurred in the highest law court in Scotland, where a priest on oath set forth that "stealing," "lying," or "bearing false witness" were not "immoral acts," and where it was proven that he used his spiritual authority to endeavour to deter a member of his congregation from seeking redress for slander in a Civil Court. A still more recent case is that of a woman at the Wandsworth police court refusing to give her oath on the *authorized* version of the Scriptures, because she was a Romanist.* Such views and principles are now paramount among all the Roman Catholic priests of the United Kingdom. By the Roman Catholic Directory

* See *Times*, 3rd January, 1878.

it appears* that the number of this agency now amounts to 2,157—the number of missions, churches, and chapels to 1,948—with 25 colleges and schools, more or less of a public character, 80 other private schools for boys, about 90 convent schools for girls, besides 818 convents and 129 monasteries, entirely illegal—all doing the work of the Vatican, and propagating those principles which have disintegrated and dissolved every civilized nation, and have formed one of the most terrible scourges to any community, and subversive of all vital godliness. It has been well said by a great historian,—“Implicit submission to all the decrees which the Romish Church exacts prepares and breaks the mind for political servitude. Her system of superstition is the firmest foundation of civil tyranny. Her religion, whose very spirit as well as practice is persecuting, sanguinary, and encroaching.”

Popery Completely at Variance with the Bible.

By the *Rév. James Gardner, M.A., M.D., Author of the “Christian Encyclopædia,” “The Faiths of the World,” &c.*

POPERY.—Holy Scripture does not contain all that is necessary to salvation.

“Perceiving that this truth and discipline are contained both in written books and in unwritten traditions which have come down to us, either received by the apostles from the lips of Christ himself, or transmitted by the hands of the same apostles under the dictation of the Holy Spirit, following the example of the orthodox fathers, doth receive and reverence, with equal piety and veneration, all the books, as well of the Old as of the New Testament, the same God being the author of both; and also the aforesaid traditions pertaining both to faith and manners, whether received from Christ himself, or dictated by the Holy Spirit, and preserved in the Catholic Church by continual succession.”—*Council of Trent*, sess. iv.

BIBLE.—Holy Scripture does contain all that is necessary to salvation.

“And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation though faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.”—2 Tim. iii. 15-17. “The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.”—Ps. xix. 7. “For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the Scriptures, might have hope.”—Rom. xv. 4. “Wherefore, lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.”—James i. 21. Consult also Ps. xix. 8, 9, 11; cxix. 9, 11, 24, 60, 97, 99, 100, 105; Isa. viii. 20; Jer. xxiii. 29-31; Luke viii. 11, 12; xi. 28; John viii. 82; xx. 81; Rom. i. 16; x. 17; 1 Cor. x. 11; xv. 1, 2; Eph. vi. 17; 1 Pet. i. 28; ii. 2; 2 Pet. iii. 1, 2; 1 John i. 4; v. 18.

* See *Times*, 4th January, 1878, p. 11, col. 6.

POPERY.—The Scripture ought not to be read by all.

"Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the Bishops or Inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors to those persons whose faith and piety they apprehend will be augmented, and not injured, by it; and this permission they must have in writing. But if any shall have the presumption to read or possess it without any such written permission, he shall not receive absolution until he have first delivered up such Bible to the Ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special licence from their superiors."—*Index de Lib. Prohib.*, Reg. 4.

BIBLE.—The Scripture ought to be read by all.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John v. 39. "Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate; for my mouth it hath commanded, and his spirit it hath gathered them."—Isa. xxxiv. 16. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts xvii. 11. "I charge you by the Lord, that this epistle be read unto all the holy brethren."—1 Thess. v. 27. Consult also Deut. vi. 6-9; xi. 18-21; xxxi. 11-18; Josh. i. 8; Ps. i. 2; cxix. 97-104; Prov. xiii. 18; Jer. viii. 8, 9; Matt. vii. 24-27; xii. 8; xix. 4; xxii. 29; Luke x. 21; xvi. 29; Col. iii. 16; Rev. i. 8.

POPERY.—No man has a right to judge for himself of the true meaning of Scripture.

"In order to restrain petulant minds, the Council farther decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that which hath been held, and still is held, by holy Mother Church, whose right it is to judge of the true meaning and interpretation of sacred writ, or contrary to the unanimous consent of the fathers, even though such interpretations should never be published. If any disobey, let them be denounced by the Ordinaries, and punished according to law."—*Council of Trent*, sess. iv.

BIBLE.—Every man is bound to judge for himself of the true meaning of the Scripture.

"Prove all things: hold fast that which is good."—1 Thess. v. 21. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts xvii. 11. "And Jesus answering, said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?"—Mark xii. 24. "Abraham said unto him, They have Moses and the prophets; let them hear them."—Luke xvi. 29. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20. Consult also Josh. i. 7, 8; xxiii. 6; Neh. viii. 7, 8; John xii. 48; 1 Cor. iv. 6; Acts xxvi. 22.

POPERY.—Tradition is to be regarded as on an equal footing with Scripture.

"They [traditions] have come down to us, either received by the apostles from the lips of Christ himself, or transmitted by the hands of the same apostles,

under the dictation of the Holy Spirit; that these traditions relate both to faith and morals, have been preserved in the Catholic Church by continual succession, are to be received with equal piety and veneration (*dari pietatis affectu ac reverentia*) with Scripture; and whosoever shall knowingly and deliberately despise these traditions is accursed."—*Council of Trent*, sess. iv.

BIBLE.—Tradition is to be rejected if opposed to Scripture.

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? . . . But in vain they do worship me, teaching for doctrines the commandments of men."—*Matt. xv. 1-3, 9.* "For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. . . . Making the word of God of none effect through your tradition, which ye have delivered: and many such like things ye do."—*Mark' vii. 8, 13.* "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—*Gal. i. 18.* Consult also *Exod. xxv. 40; Deut. iv. 2; xii. 32; Prov. xxx. 6; Rev. xxii. 18, 19.*

POPERY.—Peter was appointed by Christ to be the head of the church of earth.

"I promise true obedience to the bishop of Rome, successor to St. Peter, prince of the apostles, and Vicar of Jesus Christ."—*Creed of Pope Pius IV.*, art. 10.

BIBLE.—Christ appointed no earthly head of his church.

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."—*Matt. xxiii. 8.* "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."—*1 Pet. v. 1-3.* "But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—*Mark x. 42-45.* Consult also *Luke xxii. 24-26; Eph. ii. 20; Gal. ii. 9; Acts viii. 14; 2 Cor. xi. 5; Acts xi. 2, 8; Gal. ii. 11.*

POPERY.—The Pope is the head of the church of Christ on earth, and to believe this is necessary to salvation.

"The pope is the head of all heads, and the prince, moderator, and pastor of the whole church of Christ which is under heaven."—*Benedict XIV., de Synod. lib. ii. cap. 1.* "He who is not in due connection and subordination to the Pope and general councils, must needs be dead, and cannot be accounted a member of the church."—*Douay Catechism*, p. 20.

BIBLE.—Christ is the only head of the church, whether on earth or in heaven.

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."—*Eph. i. 22, 23.* "For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body."—*Eph. v. 23.* "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled."—*John iii. 29.* "For other foundation can no man lay than that is laid, which is Jesus Christ."—*1 Cor. iii. 11.*

POPERY.—The church is always outwardly visible.

"Because it embraces a visible head, visible men, an external profession of faith, sensible sacraments, and order of a visible hierarchy." And again, "By what is the church sensibly seen? By her notes, which are so proper to our church, that they are not found in any other congregation or sect."—*Dens de Ecclesia*, No. 78.

BIBLE.—The church is not always outwardly visible.

"Now for a long season Israel hath been without the true God, and without a teaching priest, and without law."—2 Chron. xv. 8. "And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."—1 Kings xix. 10. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—Luke xviii. 8.

POPERY.—The Church of Rome is infallible.

"But as this one church, because governed by the Holy Ghost, cannot err in faith and morals, it necessarily follows that all other societies arrogating to themselves the name of church, because guided by the spirit of darkness, are sunk in the most pernicious errors, both doctrinal and moral."—*Catechism of the Council of Trent*.

BIBLE.—No church on earth is infallible.

"Mischief shall come upon mischief, and rumour upon rumour; then shall they seek a vision of the prophet: but the law shall perish from the priest, and counsel from the ancients."—Ezek. vii. 26. "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber."—Isa. lvi. 10. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts xx. 29, 30. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."—1 Tim. iv. 1, 2. "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."—Matt. xv. 14.

POPERY.—Miracles are a mark of the true church.

"The Catholic Church being always the beloved spouse of Christ, and continuing at all times to bring forth children of heroic sanctity, God fails not in this any more than in past ages to illustrate her and them by unquestionable miracles."—*Bishop Milner, End of Controversy*, Letter xxvi.

BIBLE.—Miracles are not necessarily a mark of the true church.

"Many will say to me in that day, Lord Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. vii. 22, 23. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before."—Matt. xxiv. 24, 25. "Even him, whose coming is after the working of Satan with all power, and signs, and lying wonders."—2 Thesa. ii. 9. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."—Rev. xiii. 13, 14. Consult also Deut. xiii. 15.

POPERY.—Baptism and Regeneration are identical.

"Whosoever shall deny that the guilt of original sin is remitted by the grace of our Lord Jesus Christ, bestowed in baptism, or shall affirm that that wherein sin truly and properly consists, is not wholly rooted up but is only cut down and not imputed, let him be accursed."—*Council of Trent*, sess. v. can. 8.

BIBLE.—Baptism and Regeneration are not even necessarily connected.

"The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."—1 Pet. iii. 21. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise."—Luke xxiii. 42-43. "But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."—Matt. xix. 14. "I, even I, am he that blotteth out thy transgressions for my mine own sake, and will not remember thy sins."—Isa. xliii. 25. Consult also Acts ii. 38; Col. ii. 11, 12; 2 Sam. xii. 22, 23; Rom. iv. 11; Acts viii. 18, 21-23.

POPERY.—Some sins do not deserve the wrath and curse of God.

"What is venial sin? 'That which does not bring spiritual death to the soul; or that which does not turn away from its ultimate end; or which is only slightly repugnant to the order of right reason.'"—*Dens' Theologia*, tom.; *De Peccatis*, No. 154.

BIBLE.—Every sin deserves the wrath and curse of God.

"For the wages of sin is death."—Rom. vi. 23. "The soul that sinneth, it shall die."—Ezek. xviii. 20. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. iii. 10. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James ii. 10. Consult also Rom. iv. 12, 13, 21; 1 Cor. vi. 9, 10; Gal. v. 21; 1 John iii. 4; Rev. xxi. 8.

POPERY.—Men are not justified solely by the imputation of the righteousness of Christ.

"Whosoever shall affirm that men are justified solely by the imputation of the righteousness of Christ, or the remission of sin, to the exclusion of grace and charity, which is shed abroad in their hearts, and inheres in them; or that the grace by which we are justified is only the favour of God, let him be accursed."—*Council of Trent*, sess. vi.

BIBLE.—Men are justified solely by the imputation of the righteousness of Christ.

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference. . . . Therefore we conclude, that a man is justified by faith without the deeds of the law."—Rom. iii. 20-23, 28. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."—Gal. ii. 16. "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."—Gal. iii. 11. "Being justified freely by his grace, through the redemption that is in Christ Jesus."—Rom. iii. 24.

POPERY.—Justification and Sanctification are one process.

"The sole formal cause [of justification] is the righteousness of God, not that by which he himself is righteous, but that by which he makes us righteous; with which being endued by him we are renewed in the spirit of our mind, and are not only accounted righteousness, but are properly called righteous, and are so, receiving righteousness in ourselves, each according to his measure, which the Holy Spirit bestows upon each as he wills, and according to our respective dispositions and co-operation."—*Council of Trent*, sess. vi.

BIBLE.—Justification and Sanctification are two separate and distinct processes.

"And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—1 Cor. vi. 11. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."—Eph. ii. 8, 9. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost."—Titus iii. 4, 5.

POPERY.—We are saved by works, not by grace.

"Whosoever shall affirm that the righteous ought not to expect and hope for everlasting reward from God for their good works which are wrought in God, through his mercy, and the merit of Jesus Christ, if they persevere to the end in well-doing, and observance of the divine commandments; let him be accursed."—*Council of Trent*, sess. vi.

BIBLE.—We are saved by grace, not by works.

"But we believe that, through the grace of the Lord Jesus Christ, we shall be saved, even as they."—Acts xv. 11. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. "Being justified freely by his grace, through the redemption that is in Christ Jesus."—Rom. iii. 24. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Gal. v. 4. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. i. 7.

POPERY.—We must confess our sins to a priest.

"Whosoever shall deny that sacramental confession was instituted by Divine command, or that it is necessary to salvation, or shall affirm that the practice of secretly confessing to the priest alone, as it has been ever observed from the beginning by the Catholic Church, and is still observed, is foreign to the institution and command of Christ, and is a human invention; let him be accursed."—*Council of Trent*, sess. xiv. can. vi.

BIBLE.—We must confess our sins to God only.

"Against thee, thee only, have I sinned, and done this evil in thy sight."—Ps. 4. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy."—Prov. xxviii. 13. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i. 9. "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."—Rom. xiv. 10-12. "Out of the depths have I cried to thee, O Lord."—Ps. cxxx. 1.

POPERY.—The priest has the absolute power to forgive sins.

"Whoever shall affirm that the priest's sacramental absolution is not a judicial act, but only a ministry to pronounce and declare that the sins of the party confessing are forgiven; so that he believes himself to be absolved, even though the priest should not absolve seriously, but in jest; or shall affirm that the confession of the penitent is not necessary in order to obtain absolution from the priest, let him be accursed."—*Council of Trent*, sess. xiv. can. 9.

BIBLE.—God alone forgives sins; a minister only preaches it.

"And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—*Luke* xxiv. 46, 47. "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."—*2 Cor.* v. 19. "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins."—*Acts* x. 42, 43. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins."—*Acts* xiii. 38.

POPERY.—The good works of a righteous man are so good that they merit heaven.

"The good works of the justified man, his fasts, his alms, his penance, really deserve increase of grace and eternal life."—*Council of Trent*, sess. vi.

BIBLE.—No man is perfectly righteous in this life.

"For there is not a just man upon earth, that doeth good, and sinneth not."—*Eccles.* vii. 20. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."—*Isa.* lxiv. 6. "Who can say, I have made my heart clean I am pure from my sin?"—*Prov.* xx. 9. "Who can understand his errors? Cleanse thou me from secret faults."—*Psa.* xix. 12. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."—*1 John* i. 8.

POPERY.—A man may do more than his duty to God.

"Why do you add the satisfaction of the saints to that of Jesus Christ? Because of the goodness of God, who is willing, on the behalf of his most pious servants, to forgive the others."—*Catechism of Council of Trent*.

BIBLE.—No man can do more than his duty to God.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—*Matt.* xxii. 37. "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus."—*Phil.* iii. 12, 14. "And enter not into judgment with thy servant: for in thy sight shall no man living be justified."—*Psa.* cxliii. 2. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."—*Luke* xvii. 10. "O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee."—*Dan.* iv. 7.

POPERY.—There is a Purgatory after death, for the expiation of the venial sins of believers.

"I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful."—*Creed of Pope Pius IV.*

BIBLE.—There is no Purgatory, but only one mode of expiation, by the blood of Jesus Christ.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1. John i. 7. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."—John i. 29. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."—Acts iv. 12. "Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."—Heb. i. 3.

POPERY.—It is our duty to pray for the dead.

Last cited quotation from Pope Pius' creed, and supported by the Apocryphal book called the Second Book of Maccabees, where it is said to be "a holy and wholesome thing to pray for the dead."—2 Mac. xii.

BIBLE.—It is not our duty to pray for the dead.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. xiv. 13. "If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be."—Eccles. xi. 3. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John v. 24. "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. v. 1. "For to me to live is Christ, and to die is gain."—Phil. i. 21. No instance is to be found in Scripture of any one praying for the dead.

POPERY.—After consecration in the Lord's Supper by the priest the bread and wine are changed into the body, blood, soul and divinity of our Lord Jesus Christ.

"I profess that in the most holy sacrifice of the eucharist, there is truly, really, and substantially the body and blood, together with the soul, and divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation."—*Creed of Pope Pius IV.*

BIBLE.—After consecration, the bread and wine still remain unchanged, being simply sacramental symbols.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"—1 Cor. x. 16. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."—Luke xxii. 19, 20. "And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament which is shed for many."—Mark xiv. 23, 24. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. xi. 26.

POPERY.—The cup in the Lord's Supper is not to be given to the laity.

"I confess also that under either kind alone, whole and entire Christ and a true sacrament is received."—*Creed of Pope Pius IV.* "If any one saith that the Church of Rome was not moved by just causes and reasons to order that laics and clergy who do not celebrate, should only communicate under the species of bread, or that she hath erred herein, let him be accursed."—*Council of Trent*, sess. i. can. 2.

BIBLE.—The cup as well as the bread in the Lord's Supper must be partaken of by all communicants.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks and gave it to them, saying, Drink ye all of it."—Matt. xxvi. 26, 27. "And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it."—Mark xiv. 23. "After the same manner also he took the cup, when he had supped saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. . . . But let a man examine himself, and so let him eat of that bread, and drink of that cup."—1 Cor. xi. 25, 26, 28.

POPERY.—In the mass there is offered to God a true and propitiatory sacrifice.

"I profess likewise that, in the mass, is offered to God a true and propitiatory sacrifice for the living and the dead."—*Creed of Pope Pius IV.*

BIBLE.—Christ died once a complete sacrifice for sin.

"By the which will we are sanctified, through the offering of the body of Jesus Christ once for all."—Heb. x. 10. "So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time, without sin unto salvation."—Heb. ix. 28. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. And almost all things are by the law purged with blood; and without shedding of blood is no remission. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others. And as it is appointed unto men once to die, and after this the judgment."—Heb. ix. 11, 12, 22, 25, 27. "For by one offering he hath perfected for ever them that are sanctified."—Heb. x. 14.

POPERY.—Marriage is a sacrament of the New Testament and confers grace.

"Whoever shall affirm that matrimony is not truly and properly one of the seven sacraments of the evangelical law, instituted by Christ, our Lord, but that it is a human invention, introduced into the Church, and does not confer grace; let him be accursed."—*Council of Trent*, sess. xxiv. can. 1.

BIBLE.—Marriage is not a sacrament of the New Testament, and does not confer grace.

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. . . . And Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother and cleave unto his wife: and they shall be one flesh."—Gen. ii. 18, 23, 24. Marriage accordingly was instituted at the Creation of man, 4000 years before Christ appeared. Nowhere in the New Testament is it spoken of as a sacrament. In Eph. v. 32, the word "mystery" is used in connection with it; but the apostle says, he is speaking of the mystical union of Christ and his church. The word "mystery" is nowhere used in Scripture to denote a "sacrament."

POPERY.—The marriage of churchmen is unlawful and a pollution.

"That the clergy may not marry, and that marriage to them is a pollution."—*Council of Trent*, sess. xxiv.

BIBLE.—The marriage of churchmen is lawful and honourable.

"A bishop then must be blameless, the husband of one wife. . . . One that ruleth well his own house, having his children in subjection with all gravity."—1 Tim. iii. 2, 4. "And he (the priest) shall take a wife in her virginity."—Lev. xxi. 13. "Let the deacons be the husbands of one wife, ruling their children and their own houses well."—1 Tim. iii. 12. Aaron the high priest was married.—Exod. vi. 23. Caiaphas, the high priest, was married.—John xviii. 13. Peter, the apostle, was married.—Matt. viii. 14. Paul asserts his liberty to marry.—1 Cor. ix. 5.

POPERY.—Extreme Unction is a Sacrament of the New Testament.

"Whosoever shall affirm that extreme unction is not truly and properly a sacrament, instituted by Christ our Lord, and published by the blessed Apostle James, but only a ceremony, received from the fathers, or a human invention, let him be accursed."—*Council of Trent*, sess. xiv. can. 1.

BIBLE.—Extreme Unction is not a Sacrament of the New Testament.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James v. 14, 15. Thus, while the unction of the Papists is only given in preparation for death, the ceremony to which the apostle refers was only used with a view to recovery, and not the unction, but the prayer of faith, was to raise him up. Christ is nowhere said to have ever alluded to, much less instituted, extreme unction.

POPERY.—Saints are to be worshipped and their relics honoured.

"Likewise, that the saints reigning together with Christ are to be honoured and invoked, that they offer up prayers to God for us, and that their relics are to be venerated."—*Creed of Pope Pius IV.*

BIBLE.—Saints are not to be worshipped, nor their relics honoured.

"For thou shalt worship no other God: for the Lord, whose name is jealous, is a jealous God."—Exod. xxxiv. 14. "And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Luke iv. 8. "For mine own sake, even for mine own sake will I do it: for how shall my name be polluted? and I will not give my glory unto another."—Isa. xlviii. 11. "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man."—Acts x. 25, 26. "Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein."—Acts xiv. 14, 15. "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."—Rev. xix. 10. "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."—Rev. xxii. 8, 9.

POPERY.—Images ought to be worshipped.

"I most firmly assert that the images of Christ, and of the mother of God, ever Virgin, and also of the other saints, are to be had and retained; and that due honour and veneration are to be given to them."—*Creed of Pope Pius IV.*

BIBLE.—Images ought not to be worshipped.

"Be not deceived; idolaters shall not inherit the kingdom of God."—1 Cor. vi. 9. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."—Exod. xx. 4, 5. "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan."—2 Kings xviii. 4. "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."—Exod. xxiv. 17. "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images."—Isa. xlii. 8.

POPERY.—There are other mediators besides Jesus Christ.

"Likewise that the saints reigning together with Christ, offer prayers to God for us."—*Creed of Pope Pius IV.*

BIBLE.—There is no other mediator but Jesus Christ.

"For there is one God, and one mediator between God and men, the man Christ Jesus."—1 Tim. ii. 5. "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me."—John xiv. 6. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."—Acts iv. 12. "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."—John vi. 68.

POPERY.—The Virgin Mary ought to be worshipped.

"Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and in the hour of our death, Amen."—*The "Angelic Salutation," from the Roman Missal.*

BIBLE.—The Virgin Mary ought not to be worshipped.

"And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."—Luke i. 46, 47. "And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather, blessed are they that hear the word of God, and keep it."—Luke xi. 27, 28. "Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come."—John ii. 4. "Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."—Matt. xii. 47-50.

A Scottish Priest on Morality.

An action of damages has been recently brought against a priest for slander, before a jury in Edinburgh, Lord Craighill presiding as judge. The slander was against a pupil-teacher, the daughter of a member of the priest's congregation, and of the School Committee. The state-

ment on which the slander was founded was made in the chapel on Sabbath, the 15th October, 1876. The damages laid on behalf of the girl was £500. The jury convicted the priest, and gave the pupil-teacher damages to the extent of £250. The case is important as illustrating two principles: first, the effort of the priest by threats and otherwise to exclude the girl from seeking redress in a Civil Court; second the views of the priest as to certain acts not being considered by him as immoral. We extract the evidence as reported in two of the daily newspapers of Edinburgh, the *Courant* and *Daily Review* of 22nd December last. It is curious to note that the *Scotsman*, which is usually full and accurate in its reports, does not contain that part of the evidence which we now quote. We hope this remarkable omission was not intentional, and that no Roman Catholic influence was allowed to interfere in the discharge of the duty of a public journalist. On the cross-examination of the priest the following questions and answers by the Court itself are reported as follows:—

By the Court.—Defender (the Priest) "Immorality is his view only referred to a breach of holy chastity." (Laughter.)

Q. Would you not call lying immoral?

A. No.

Q. Nor bearing false witness?

A. No.

Q. Nor stealing?

A. No.

Q. What would you call these things? would you call lying and stealing and bearing false witness immoral?

A. No.

Q. How would you describe these things if they were not immoral?

A. I don't know what I would call them, all I can say is, they are not immoral.

They were not virtues, they were vices.

Q. If they were vices, were they not immoral?

A. I say they are not immoral, in the real sense of immorality.

The report goes on to say,—

"Witness after further questioning said, Lying, bearing false witness, and stealing were only unbecoming acts. (Laughter.) Witness finally admitted that the things referred to might be considered immoral, and that what he considered immoral, as the greatest crime that anyone could commit, was disrespect to religion. That was immoral."

We have two observations to make on this evidence. It may be considered extraordinary, but it is in entire accordance with the teaching of the Church of Rome; and the priest is bound to inculcate such views on the minds of his people. Here lies the danger to the general morality of the country, and to that relation which the lower classes of the community stand to the higher, in respect of their property and upright bearing. Our other remark is the transference of obligation from the Divine moral law, and even the civil law to the mere opinion of a priest as to what he may consider disrespect to himself or to his religion. This he considers to be—"the greatest crime." Such a principle is pressed hard upon the consciences of deluded Roman Catholics, in the interests of their religious system,—but is no safeguard, but rather the reverse, to general and social morality, and to those obligations which ought to weld master and servant, employer and workman, into one harmonious whole. Without such a combination, it is impossible that the wheels of the body politic can move long smoothly together, hence England's danger from the advance of Popery.

France and Ultramontanism.

THE recent serious agitations in France have been occasioned by the Ultramontanes, who would have forced Marshal MacMahon to Civil War, had he not been otherwise advised at the last moment by wiser counsellors. In the beginning of May last, the Government of France then in existence had to meet the agitation set on foot by the Ultramontanes in reference to the restoration of the temporal power, and the "Clerical Abuses Bill" of the Italian Parliament. M. Gambetta was the chief speaker on the Gallican side. The *Times* Paris correspondent says*—"What M. Gambetta endeavoured to show was that the Gallican Church, which was dominant in France from Louis XIV. to Louis Philippe, has disappeared, giving place to the Ultramontane Church. What he wishes is, that the strict observance of the Concordat and the organized laws accompanying it, the rigorous application of which the Court of Rome has always opposed, be resumed. It cannot be denied that M. Gambetta is right when he complains of the substitution of the Ultramontane for the Gallican Church. The Gallican Church could be a National Church, remaining alien to nothing that affected the French nation; but the Ultramontane Church, supported by Papal infallibility, has made the French National Church a feudal institution, whose supreme and directing chief is enthroned beyond the frontiers, and which constitutes in the heart of France a complete *imperium in imperio*, whose action escapes the ordinary laws of the country. This it is that makes the difference between the present and past, and neither Louis XIV. nor Louis Philippe nor those who reigned between them, encountered a will declared infallible. M. Gambetta said so himself, recalling that the Pope by a special brief has instituted the Chancellor of the Catholic University of Lille. The Government had declared the brief as *non avenue*, and had refused to recognise the Chancellor appointed by the Pope. The speech of M. Gambetta ended with an appeal to the Government to oppose the common enemy, who seeks to escape the laws, menacing peace at home, and security abroad, and he terminated by exclaiming, "*L'ennemi c'est le clericalisme!*" The Government accepted the Order of the Day presented by MM. De Marcère and Leblond as follows:—"The Chamber, considering that the recrudescence of Ultramontane manifestations is a danger for internal and external peace, recommends the Government to use the legal means at its disposal, and pass to the Order of the Day." This Order of the Day was voted 484 against 368—that is, by exactly three-quarters of the Assembly.

On 19th Nov. the *Times* again returns to the subject and writes, "What the Roman Catholic Church now wants in France is a negation of liberalism. She wants to control the education of the young; she wants to keep all save her own teachers out of the village schools; she wants

* See *Times*, May 5, 1877.

to restore the temporal power of the Pope; she wants to curb the political Protestantism of Germany. Her ideals are not French but international, and their tendency is to destroy the Republic and wrap Europe in the flames of a religious war." On the 26th of November the *Times* Paris correspondent again writes:—"I cite the opinion of the most reflecting men, for it throws light on passing events—that one great obstacle to the reconciliation of the public powers is that the prompters of the executive foresee that at no distant date, through a vacancy in the Holy See, France may have to play an important part; and they are resolved at any cost that office shall not then be held by the Liberals, who not only would not pursue the traditional policy, but might add immense strength to a course quite opposite." And on the day after, namely, 27th Nov., the Berlin correspondent of the *Standard* writes:—"The Pope and his advisers are endeavouring at all hazards to lead the Marshal to solve the existing state of things by force, because they apprehend that if M. Gambetta, or any other Radical, should come to the helm, now, France, in conjunction with Germany and Italy would, after the death of Pius IX., demand from the new Pope the most effective guarantees of the acknowledgment by the Papacy and the clergy of the supreme authority of the State." Following up this testimony from three different quarters we have as late as 24th December the *Times* confirming all that had previously been surmised by writing on that day as follows:—

"The Pope had availed himself of last Easter festivities to start an eager crusade on behalf of the temporal power. Foreign countries were appealed to, and especially France, and to this appeal the French Bishops responded as if by prearrangement. Each day was marked by a new Pastoral, the last generally exceeding in the violence and directness of its invitations to aggression of Italy those which had preceded it. M. Jules Simon ventured in the Assembly to qualify the Pope's description of his condition—to explain that his account of himself as a prisoner was only figurative. The Pope immediately accused the Minister of having charged him with falsehood; and the expulsion of M. Jules Simon from power became the watchword of the clerical organization throughout France. The surprise of the 16th of May was immediately attributed to the Vatican.

It will thus be seen that the policy of the Vatican is true to its instincts, in interfering with the politics of every country in Europe with the view of advancing its own special interests; rather than advance the welfare of any community, it will destroy it, in order that the Pope may control the whole world. This is what Dr. Manning means when he talks of "subjugating and subduing England," alleging that, "by weakening its Protestantism, he will paralyze it everywhere,—conquered in England, it is conquered throughout the world; once overthrown here, all is but a warfare of detail; all the roads of the whole world meet on one point; this point, reached, the whole world lies open to the Church's will.*"

* Sermon, 6th Aug. 1859.

The Romish Hierarchy in Scotland.

We rejoice to observe that at last the leaders of Protestant Opinion in Scotland are vigorously organizing opposition to the threatened establishment of the Papal Hierarchy in Scotland. We have little doubt the letters* in the *Record*, by the Secretary of the Protestant Educational Institute, Dr. Badenoch, and the admirable pamphlet by the Rev. Dr. Wylie, of Edinburgh, have been instrumental towards this result. The following is a condensed report by the *Record* of the admirable speech of Dr. Wylie, at the recent meeting of Delegates of Protestant Societies, held in Edinburgh.

The Rev. Dr. Wylie said:—

Silent acquiescence on their part to the institution of the Papal Hierarchy in Scotland would, he contended, imply—(1) the total surrender of our standing as a Protestant country; (2) a virtual repudiation of all the protests and warnings of our forefathers, and an abandonment of all the defences and bulwarks which their piety and wisdom raised round us from this system; (3) a foolhardy contempt for all the teachings of history, and for all the experience of the living nations; (4) open disrespect to the warning of the Word of God, that told us that whenever this system came, the judgment of God came along with it. If, he continued, the hierarchy was permitted to be set up we broke with the past, and opened a new era of battles with the Pope, battles which would be losing ones, for we would never be able to drive the foe out till we had driven Church and State through a new persecution and civil conflict. The hierarchy, moreover, was an open attack on our civil and religious liberties, and could have no other logical issue than their overthrow. The wide differences between the ecclesiastical jurisdiction of the Church of Rome and the ecclesiastical discipline of the Protestant Churches of the land were—(1) the source of jurisdiction of the Protestant Churches was within the kingdom, that of the Church of Rome outside it; (2) Protestant discipline was purely spiritual, Popish was three-fourths temporal; (3) the jurisdiction of the Protestant Churches was an integral part of the constitution of the country, and according to the law of the land, the hierarchy ignored the law, the constitution, and the Bible, and owned only the *ex cathedra* edicts of the Vatican and the canon law; (4) Protestant ecclesiastics submitted their decisions to the revisal of the civil courts as regards their civil effects, the hierarchy would do nothing of the sort; (5) the men who composed the Protestant synods had sworn allegiance to the Queen and were her true subjects, the members of the hierarchy had sworn unconditional allegiance to the Pope, and were in no true sense subjects of the Queen or members

* See reprint of these letters, with an Appendix of the Acts of Parliament referred to. Protestant Educational Institute, 12, Haymarket, London. Price 2d. Also, "Words to the Protestants of Scotland," on the same subject, by Rev. J. A. Wylie, LL.D. Edwd. Maclaren Macnivers, Prince's Street. Price 3d.

of the nation. It was not a Church which the hierarchy would set up, but a Roman nation which it would create in the heart of the Scottish nation. It was with unmitigated sadness that he regarded the death-like silence of the Scottish pulpits in this great crisis ; for if all the pulpits in the country had spoken out, this aggression would not have been possible. They must bear in mind that it was the *régime* of the Jesuits under which they were about to pass, and that yoke would be found ten times heavier than that which pressed on their forefathers, and which they were not able to bear. The Jesuits would not hesitate, in order to secure their ends, to take the formula for admission to their pulpits, to the eldership, the deaconate, and Church membership, and so sow discord and confusion.

English Roman Catholics and Democracy.

In view of the contemplated changes of the Franchise, it is of value to Statesmen to mark well the various elements they have to deal with. It is most unwise to ignore the greatest of all moral forces, such as the religious views that lead and direct a Community. If the people were all educated and adhered to the principles of Scripture there would be no danger, and comparatively little trouble ; but when Infidelity, or erroneous views are held by a large class of those who are to choose our Representatives, there is then an element of great disturbance. This disturbing force cannot be long controlled by the police or the sword. The real and permanent remedy is the application of moral and Christian principles. The foreign element to which we have referred becomes much more dangerous if it is essentially disloyal and hostile to our Constitution, such as the Papacy governing men's minds by a pressure, and by weapons which no other religious system possesses. Hence the duty of watching carefully the movements of the Roman Catholic Hierarchy. Their close connection with the people of Ireland has been long known ; but our Statesmen have ignored this connection with the people in England and Scotland. We can trace this movement in the organizing of Temperance Societies, exclusively Roman Catholic, and also among the agricultural labourers ; but it is only now we have observed a clear and distinct declaration of the Romish Hierarchy on the subject of Democracy. We have, therefore, been careful in giving the precise words of a Jesuit, whose views have been published in England.* He says :—

“Democracy, if it is backed up by the Catholic Church, will permanently succeed, because the Church teaches, and always has taught, that power comes *mediately* from God, and *immediately* from the people. In the eye of God, Democracy and Monarchy are the

* See *Weekly Register*, 15th Dec., 1877, p. 874, col. 1.

one as good as the other. The Catholic priesthood alone can temper and regulate Democracy, because celibacy prevents the clergy from becoming a caste, and hence becoming a support to the nobility at the expense of the people. The Anglican Church and the Greek make the clergy a caste by permitting marriage; hence they never can aid the people. Monarchy is played out, and one of two results is in the near future. Either a revolution which may for a short time hold its ground, and then be followed by Cæsarism; or, even worse, by the grinding rule of the moneyed middle-class, which is generally anti-Catholic; or else a Democracy will arise which will be supported by the Pope and the clergy, and will, therefore, acknowledge the law of God, and have in it the element of stability and success. Which of the two, to look at the matter from a selfish point of view, is most likely to promote the prosperity and success of the Catholic Church? If the latter, would it not be well for the Catholics to try and gain the ear of the English Democracy, and to put before them the advantage they would reap by joining their ranks to those of the Church? Would it not be wise to point out how S. Louis of France formed and supported Trade Unions, how the priesthood is pre-eminently fitted to lead the workmen of England to permanent success and prosperity, because offering to them the right hand of fellowship, because welcoming with perfect sincerity, as a good for the Church as well as for the people, *Christian Democracy*?"

Principles of the Reformation.

BY THE LATE WILLIAM EDWARD JELF, B.D.

It not unfrequently happens that a Mediævalist will sneeringly ask, "What are the Principles of the Reformation? I cannot understand them."

A rapid answer may be given to such a sneer.

The Principles of the Reformation are a protest against, and the rejection of, the Mediæval notions and practices which you are moving heaven and earth to re-introduce into our Church. This is the negative phase.

Positively, the Principle of the Reformation is a return to the faith delivered to the saints, as we find it in Scripture.

The acceptance of Scripture as the sole rule and foundation of the Christian teaching.

The acceptance of the Primitive Church as alone of any value in determining, or helping us to determine, the doctrine conveyed by any doubtful passage of Scripture; the, comparatively speaking, rejection of the glosses introduced into the Christian faith by

Heathenism, or Judaism, or Scholasticism, or Romanism, pure and simple.

The rejection of such notions of Christian duty, or the Christian life, as were unknown to early Christianity, but gradually engrafted on the parent stock by the imagination of so-called pious men, who thought they could improve apostolic teaching and practice.

Particularly, the Reformation protested against and rejected :—

1. The usurpation of the Church of Rome in claiming to be the mistress and guide of all Churches.
2. The usurpation of the Bishop of Rome in claiming to be the Vicar of Christ, the Lord of the World, in things both spiritual and temporal.
3. The temporal power of the Bishop of Rome, as embodied in the words Sovereign Pontiff.
4. The doctrine of indulgences.
5. The doctrine of purgatory.
6. Justification by good works.
7. The power and status of the clergy as a distinct order of Christians, besides and beyond their ministerial office.
8. The power of the priest to forgive sins, *suo arbitrio et potestate*.
9. The doctrine of a *real* sacrifice being offered by the priest in the consecration of the elements in the Lord's Supper.
10. The presence of Christ, or God, in the elements, and the consequent adoration of the elements; and sundry other superstitious usages and observances towards the elements necessarily resulting from this view.
11. The monastic system, as the higher religious Christian life; and as a means of pleasing God more surely than the active discharge of the duties of every-day life.
12. Self-inflicted pains and austerities as a means of pleasing God.
13. The subjugation of the mind, whether in male or female brain, to the influence of the clergy, by means of auricular confession and direction.
14. The substitution of confession to the priest for confession to God.
15. The celibate state as the higher state or mode of life; and more particularly the celibacy of the clergy, as appertaining to their nearer relation to God and their higher sanctity.
16. The use of elaborate and histrionic services in public worship.
17. The worship of the Virgin Mary, or the assigning to her the position of patroness or protectress of the human race; her sovereignty, mediation, intercession, impeccability: the sole mediatrix of Christ.
18. The adoration of images, relics, &c.
19. The exemption of ecclesiastics from the civil power.
20. The talismanic efficacy of assisting or being present at the Holy Communion without receiving.
21. The undue prominence given to the Holy Eucharist as an act of ceremonial worship, on the notion of its being a daily sacrifice.

These are the points rejected at the Reformation. These are

most of them things which the Mediævalists are trying to re-establish. I do not mean that they are in every case planting them in their developed state, but they are sowing the seeds of them. The enemy did not plant full-grown tares.*

Privilege of Priests.

Our Dublin correspondent writes :—"The Court of Common Pleas gave judgment on Tuesday, upon a demurrer of a novel character. An action for slander was brought against the Rev. Mr. Tinn, P.P., of Newcastle, in the county of Tipperary, by a parishioner named M'Grath, who complained that he told the people at a station held in a farmhouse, to let no man, woman, or child, keep his company or speak to him, and if he came into a townland to tie a kettle to his tail as the people used to do of old ! He, also, as alleged, insinuated that the plaintiff stole his mother's cows, and threatened to induce his mother or his landlord to get him to leave the country. Among the defences to the action, was the plea of privilege, that the defendant was preaching a sermon, and that before doing so, he had been informed that the plaintiff had been guilty of conduct which rendered his presence in the county a 'public scandal ;' therefore he used the language on a privileged occasion. Mr. Justice Keogh remarked that it was a very unusual proceeding to condemn a man publicly without hearing him. Chief Justice Morris observed that the defendant was forbidden to name any person from the altar, and it could not be argued that he was discharging a moral duty while actually disobeying his spiritual superior. Mr. Heron, Q.C., for the defendant, replied that it did not appear that the plaintiff had been referred to by name, and if this power was denied to a clergyman, his powers for the suppression of vice would be greatly diminished. Mr. Murphy, Q.C., for the plaintiff, argued that a clergyman had no more privilege than an ordinary person to bring a public accusation against a man's private character, unless he was prepared to support it by proof. The Chief Justice, in giving judgment, said there was no precedent for the privilege claimed in the case, and nothing would be gained by the public by extending the privilege. The demurrer should therefore be allowed. Mr. Justice Lawson remarked that such a privilege was never claimed under the law of England. There was a time when ecclesiastics were not subject to our civil law, but that had passed away."

* See Mr. Jelf's valuable posthumous work, *Ritualism, Romanism, and the English Reformation*. Longmans, Green and Co.

† *Times*, 11th May, 1877.

Short Notices of Books.

Ritualism, Romanism, and the English Reformation. By the Late WILLIAM JELF, B.D., sometime Censor of Christ Church ; Bampton Lecturer, 1857 ; Whitehall Preacher, 1846. London : Longmans, Green and Co.

This treatise has been published by the widow of Mr. Jelf. It contains a very able and exhaustive examination of Ritualism as exhibited in the correspondence between Canon Liddon and Mr. Capel, with a very valuable appendix containing the correspondence itself and various other letters and articles which appeared in the *Times* on this subject ; also very valuable notes from Mr. Jelf's note-book on some of the more important points of doctrine involved in the controversy with Ritualism. The calm and judicious style of this important volume is exhibited in the subjoined extract, giving in a very short compass the views of the much lamented and dearly beloved and esteemed author. Mr. Jelf says, " I shall turn my attention at once to points lying more beneath the surface, in which there could, I think, be found indications and evidence—1st, of the inherent unsoundness of Ritualism ; 2nd, of the little confidence which can be placed in, or rather the great distrust which must be felt towards, even able men, as divines or logicians, when the spell of Ritualism has fallen on them ; 3rd, of the unsatisfactory position in which these men, good though they may be in many, or even in most points, stand towards our Reformed Church. The first point, the inherent unsoundness of Ritualism, betrays itself in the nature of some, I might say of most—I am not sure whether I might not say all—of the reasonings put forth, the arguments relied upon, the pleas pleaded, the shifts made use of by the Ritualistic champions. The second point, the distrust, intellectual and moral, which these men have earned for themselves, is brought home to us by the same facts. For the positions, the reasonings, the pleas, the shifts which are placed before us, as commonplaces and canons of Ritualism, indicate, if they be advanced in a *bonâ fide* belief in their solidity, a softening of the intellectual faculties ; if only as stop-gaps and make-believe, a softening in the moral sense of those who use them. And the last point, the relation in which these men stand to our Church, will be seen in the views, doctrines, and practices, which are admitted points of the Ritualistic creed, and which can easily be compared by my readers with their knowledge, or even their impressions of the views, doctrines, practices, established by the Reformation, or sanctioned by the continuous usage of our Reformed Church."

The Doctrine of the Lord's Supper as taught by the Church of England. By the Rev. Canon HOARE, Vicar of Trinity, Tunbridge Wells. London : Hatchards.

This short treatise contains a concise and simple exposition of the doctrine of the Lord's Supper, as taught by the Church of England. The author shows that the theories of the Ritualists, as to the real

presence, adoration, and sacrifice, are inconsistent with the doctrines of the Church. It ought to have an extensive circulation, not only among believing communicants, but also amongst all who have become unhappily the victims of Ritualistic sophistry, delusion, and ignorance.

The History of the Confessional and the so-called Sacrament of Penance. A Lecture delivered in the Town Hall, Folkestone, by the Rev. Canon JENKINS, M.A., Rector of Lyminge. Folkestone: J. Riley. Price 8d. By post, 8½d. Twelve copies, 8s.

This is one of the most important tractates yet published on this subject. It abounds in historical research, and will be invaluable to all who wish to possess important arguments against the confessional from the testimony of history. The friends of the Reformation ought to circulate extensively this lecture throughout the Kingdom.

A Catechism on the Thirty-nine Articles of Religion, or the Confession of Faith put forth by the Church of England, with Scripture Proofs, for the Use of Schools and Junior Students. By J. W. Second edition. Corrected and enlarged. London: Griffith and Farran, St. Paul's Churchyard. Winchester: Warren and Son, High-street.

The author of this work has provided in a short and easy form by question and answer, under each article, the means of instructing the youth of the Church of England in her true doctrines, as defined in her own Confession of Faith. He has done this in a very admirable manner, advancing step by step in confirming the truth of the Articles by doctrinal statements of the Bible—thus proving that the Church of England is not only Reformed Protestant, but in the true sense of the word, Evangelical. A work of this kind suited to the circumstances of the times has been much needed; for catechetical instruction of the young in families and in schools in the great principles of Protestant truth as embodied in the Thirty-nine Articles has been much neglected. This has resulted in our present apathy and ignorance. By the use of such a book and by Protestant educational classes the old spirit of Protestantism, with the blessing of God, may be yet maintained and revived in our land. Towards this important end we earnestly urge the use of this and similar works. We hope the esteemed author will be much encouraged by seeing his compilation extensively used in schools and families.

Whom do Christians now Worship? An Appeal to all who call themselves Christians. By the Rev. STEPHEN JENNER, M.A., Author of *Quicksands*, &c. London: Longmans and Co. Price 1s.

This is a very acute and able argument, upon a subject important, but little thought of,—the frequency of the use of the term *Jesus alone* to our Lord Jesus Christ. The topic has engaged the atten-

tion of theologians in the past history of the Church ; but in the present day we think Mr. Jenner is the first to call the special attention of the Church to the subject. He has by elaborate criticism and research of the sacred Scriptures answered satisfactorily the question implied in the following thesis which he has laid down for himself, " There is such an essential difference between worshipping the man *Jesus*, and worshipping the *God Man Christ Jesus* ; the practice of speaking of the Redeemer only by the name *Jesus* arises from such a different principle, and issues in producing such very different religious results, from speaking of Him in the high relation, that the question of *Is this right* ? cannot be too seriously considered." Mr. Jenner replies by drawing attention to the terms in which the Apostles almost invariably speak of the Redeemer. Mr. Jenner asks, " Were they in the habit of playing, as many now do in the most familiar manner, upon the name *Jesus* ? Did they usually speak of Him by this appellation *alone* ? Let us examine their writings and see." Mr. Jenner has executed his task with much ability ; and the result he has arrived at will be read with much interest by the Christian Church, and ought to be seriously pondered especially by evangelical hymn writers.

Eliezer, or Suffering for Christ. By CHARLOTTE ELIZABETH STERN. With an Introduction by the Rev. Prebendary CHURCHTON. London : S. W. Partridge and Co.

This small volume contains a very graphic and lively narrative of the sufferings of a young Rabbi in Russia, because he left the Jewish persuasion and became a devoted disciple of the Lord Jesus Christ. The object of the work is to unfold a page of persecution and suffering, almost incredible in our day. Its perusal will help others to persevere unwaveringly in the Christian path, and to increase an interest in the progress of the Jews towards their ultimate conversion. We congratulate the authoress in the admirable way in which she has executed her task, and confidently recommend the work to all who take an interest in the Jews—a question which ought to engage the serious attention of every student of the Bible in the present time.

Reverence. A Sermon preached at Holy Trinity Church, Folkestone, by the Rev. CHARLES J. TAYLOR, M A., Vicar. London : Henry S. King and Co. Price 8d.

The facts contained in this sermon are so little known, and the importance of the subject so great that the author was earnestly requested to publish it. He was led to take up the subject from the circumstance which he had observed of " their being in the minds of many " an undue and superstitious reverence for the Holy Communion." He shows very clearly that this tendency in the minds of " devout people, especially young people," falls into gross superstition ; and therefore the design of the author is to guard against this. To this end the sermon will prove valuable and useful.

THE ARMOURY.

Romish Chaplains in the Navy.

MR. SULLIVAN, a Roman Catholic member of the House of Commons, put a question to the First Lord of the Admiralty, whether he would appoint Roman Catholic chaplains on board Her Majesty's ships. The reply, in the opinion of Mr. Sullivan, not being satisfactory, he intimated that he would embrace every opportunity of obstruction until the demand was granted. No sooner were the Navy Estimates laid upon the table, than 25 Home Rulers joined together and placed upwards of 40 amendments to particular votes. This seemed to frighten the First Lord of the Admiralty, and symptoms of concession soon made their appearance. On a promise that Government would give way, the estimates were proceeded with; and Mr. Smith has promised to lay upon the table of the House the minute of the Admiralty on the subject before the particular vote is finally disposed of. Meanwhile it is incumbent on our readers to use every constitutional means, by petition and communicating with their representatives in Parliament, to oppose this demand.

It is wrong in principle to introduce idolatry on board our ships, and it is calculated to draw down the judgments of Almighty God upon our navy and nation. No Roman Catholic seaman or marine has uttered a single complaint; they are allowed to go on shore on Sabbath to attend religious service, and no hardship or intolerance is found on board, consistent with proper discipline. It is, moreover, the experience of naval officers, that if more than one chaplain be on board a ship great inconvenience and derangement would ensue.

By the Parliamentary Return of 1876,* there were seamen and marines of the Church of England, 32,861; other Protestants, 5,582; Roman Catholics, 4,852; that is, a proportion of about 11 per cent. If it be argued on the question of numbers, why should not Presbyterians and Wesleyans have chaplains also? But that would be obviously impossible, consistent with the order of a ship. It is also a singular fact, that the number of Roman Catholics on board our ships is decreasing. Twelve years ago, a

* Navy (Religious Denominations), 192. See page 78, vol. iv. "Armoury."

similar Parliamentary Return was obtained,* from which it appears that at that time the number of Roman Catholics was 6,565, being 14 per cent. The demand for such chaplains was not granted then; and there are additional reasons, of a serious kind, why ultramontane priests should not be permitted now on board our ships. For the doctrines of the modern Church of Rome are both immoral and disloyal, and entirely at variance with the duties of a sailor or soldier of our Protestant Queen and Constitution. It was the experience of the Duke of Wellington, that his Roman Catholic soldiers did not care for going to mass when in the Peninsula, and he would not permit them to come under the influence of their priests.† How much more ought we to protect our admirals and captains from the introduction of this new foreign element among their crews and men?

It is observed that a similar experiment was tried in 1788, with the following result:—"Vice Admiral Strickland attempted to have mass said on board his ship, which raised such a mutiny and disorder amongst the sailors that it was with some difficulty that the officers saved the priests from being thrown overboard."‡ We trust our Protestant members of Parliament will unite together, and resent this Roman Catholic attempt to "browbeat" the House of Commons, and on religious and patriotic principles sternly refuse to sanction any such appointments.

The Pope's Coronation the Fulfilling of Prophecy.

THE following is a striking illustration of the fulfilling of prophecy:—"The tow burnt before the Pope's august presence, with the usual *"Sic transit gloria mundi,"* is on this occasion a reality. The glory of the Papacy as a worldly power has passed away. The city and the world unblessed know nothing of the doings of the Vatican and of the grand Church overshadowed by it. The cannon of the Castle of St. Angelo are silent; there is no glitter or massed battalions; the kingdom of Christ's Vicar is no longer of this world. The High Priest has laid aside his sceptre; faith can no longer, even in Rome, be enforced at the bayonet's point; a great revolution is accomplished; the æra of Pope-Kings is over."—*Times*, March 4th, 1878.

* See Parliamentary Return (Navy, Education and Religious Denominations) Session 1866. No. 45.

† See Despatch to Villiers from Badajoz. 8th. Sept. 1809, vol. v., new edition, p. 135.

‡ See letter of "Vigil" in the "Press and St. James' Chronicle," 23rd March, 1878. Rapin's History of England, vol. xv. p. 145.

DR. HARRISON AND DR. PUSEY
ON
*The Real Presence and the Testimony of the
Fathers.*

The Rev. Dr. Harrison, Vicar of Fenwick, has again rendered signal service to the Church of Christ in penning a letter to Dr. Pusey; and we gladly insert the correspondence he has sent us,* with the earnest hope that our readers will not only procure and study his letter to Dr. Pusey, but also contribute towards the wide circulation which he has given to this very able and important exposition of the truth, and his exposure of Dr. Pusey:—

Askern, near Doncaster, February 1st, 1873.

TO THE EDITOR OF THE ARMOURY.

Dear Sir,—I take the liberty of sending for your notice or review a copy of my letter to Dr. Pusey, and with it his reply to me. It was impracticable to have a wide circulation of my larger work, in two volumes, in answer to him. I therefore resolved to address a letter to him founded upon my larger work. Of this letter I received from my printer last July 28,000 copies, and before the end of August I had sent through the post 24,000, about 1,000 to laymen, including the members of both Houses of Parliament, and the remainder to about 28,000 clergymen. I obtain no gain for my books, but suffer considerable loss. I am fully persuaded, however, that my writings have for their object the defence of our common Christian truth, as well as the exposure of pernicious anti-Christian error; and therefore I am the more encouraged to ask the help of those who are likely to assist in such a cause. I also send you a copy of the letter in the form in which I have so widely circulated it. I have on hand 2,000 copies of the letter in that form, and shall be glad to dispose of copies at 6d. each post free. I am quite certain after a full examination of the Fathers, that their testimony, which is the chosen and boasted ground on which Romanists, Ritualists, and High Anglicans, base their doctrines of the priesthood and the real presence, is not for them, but is exactly against them. I am persuaded, too, that making known that fact will be the most effectual check to those doctrines. As this object as much concerns Evangelical Protestants as Churchmen, I have more confidence in asking your help in this important work. You will not fail to notice Dr. Pusey's reply to me, which I here enclose. I also send you copies of three letters to me from Pastor Chiniquy. He being a learned man, and having been a Roman Catholic priest, his testimony is valuable. Perhaps he may be excused for writing strongly.—I am, dear Sir, yours very truly, J. HARRISON.

Christ Church, Oxford, July 19th, 1877.

Dear Sir,—I thank you for your courtesy in sending me your letter and the two volumes. But having nearly completed my 77th year I wish to pass the evening of my days on my commentary on Holy Scripture. I must therefore leave controversy to others.—Yours faithfully, E. B. PUSEY.

The above is a correct copy of the letter sent by Dr. Pusey to Dr. Harrison on receiving his printed letter and the two volumes on which it is founded.

JOHN HARRISON, D.D., Vicar of Fenwick.

* Letter to the Rev. E. B. Pusey, D.D., on the Unfair Treatment of the Testimony of the Fathers concerning the Doctrine of the Real Presence, with a Refutation of that Doctrine. By the Rev. Dr. Harrison, Vicar of Fenwick, near Doncaster. London: The Religious Book Society, 28, Paternoster-row. Price 2s., neatly bound in cloth.

Copies of three letters of the Rev. C. Chiniquy, one on receiving a copy of Dr. Harrison's "Answer to Dr. Pusey's Challenge," another on receiving copies of his other works, and a third on receiving a copy of his letter to Dr. Pusey:—

National Club, Whitehall Gardens, January 31st, 1874.

Rev. John Harrison, D.D.

Rev. and dear Sir,—I have just passed the last two days, and very nearly the last two nights also, in reading your admirable answer to Dr. Pusey's challenge; and I cannot sufficiently thank you, not only for having so kindly sent it to me, but still more for your having given it to the Church of Christ. It is the most perfect, learned, unanswerable work which has ever been presented to the disciples of Christ on that important question. From the day that our Merciful Heavenly Father has opened my eyes to the errors of Popery, I have read a great number of books on that subject. But yours are as much above them as the Pyramids of Egypt are above the sands of the desert. God has evidently chosen you to give the deadly blow to the monstrous idolatry of the wafer god! Neither Dr. Pusey, nor Newman, nor any of that blind school of blind men, will ever attempt to answer you. No doubt they feel exceedingly confused now that with a giant hand you have demolished and pulverized their modern tower of Babel. The glittering sparkles of false lights which ignorance, prejudice, bigotry, and fanaticism had put on their heads, as a crown of glory, have for ever disappeared before the ocean of light which is coming on the horizon through your admirable book, just as the lights of the oil lamps of our streets disappear before the shining rays of the sun. Many times when studying the Holy Fathers I longed after the day when the good Master would call the blessed servant who would give to the world the innumerable testimonies of antiquity against the brutalizing dogma of transubstantiation. Now I feel happy to have had the privilege of having met that man in you. May the God of the Gospel bless you for the good you have done to His Church and in particular to me.—Yours for ever grateful,

C. CHINIQUY.

Second letter:—

London, May 14th, 1874.

Rev. John Harrison, D.D.

Rev. and dear Sir,—I have to leave the hospitable shores of England to-day but will not do it before expressing to you again my admiration for what you have written to refute the errors of Popery and Puseyism on the Lord's Communion Sacrament. I read again the first volume of your answer this week; and more than ever I bless the providence of my God for having given you the intelligence and the science on that subject in such a measure as no modern writer has got them. Your unanswerable book was just what we wanted to-day to confound the insolence of the false teachers whom Satan has enrolled under his banners to bring the world back to the feet of the old idols of Egypt, Babylon, and Athens. For after all what is the wafer god of the Pope and of Pusey, if not a most contemptible divinity made with a piece of bread? But the idols must fall, and the Lord of Lords must reign. And you have been chosen by the God of Israel to put down the idols with a mighty hand. The modern Goliath must fall, now that the new David has smashed his head with the stone of the brook. I cannot sufficiently thank you for the precious gift you have sent me of all your books. In return for your gold treasure I have only a grain of sand to offer you, in my book "The Priest, the Woman, and the Confessional."* Please accept it as a feeble token of the respect and gratitude of your devoted brother in Christ,

C. CHINIQUY.

Third letter:—

Montreal, Canada, 24th Sept. 1877, 1480, Ste. Catherine-street.

Rev. John Harrison, D.D.

Very dear friend and Brother in Christ,—Your letter of the 20th of August is in my hands these last twelve days. I would not answer it before I read

* Published by W. T. Gibson, 12, Haymarket, London (2s. 6d.).

your most admirable new letter to Dr. Pusey. Thanks to God you have given the death blow to Puseyism. No! It will never recover from the deadly blow which you have administered to it in the last work. Though it is only a kind of resumé of your larger work, it is called perhaps to do more good than your larger one. The men of our days do not read large works; they are too lazy, or rather, with few exceptions, they are too frivolous to give their time to serious things. The numberless daily papers and magazines and reviews fill their days, and so glut their minds that they are almost frightened at the sight of a large book. But your immense research resumed into such a small compass is one of the most admirable and successful efforts of intelligence which I have seen. Your short letter to Pusey will be read by hundred thousands, I dare say by millions; and with the help of God will everywhere clear the dark clouds which centuries of ignorance and bad faith had accumulated over the horizon of the Christian world. I had told you that Pusey would never attempt to answer you. For that old fox is shrewd enough to understand that you have for ever taken away the mask of deception, ignorance, and bad faith behind which he was paving the way to Popery. You may be sure that he has read your books and your letter, and that he keenly feels his disgrace and his shame, though he is too wise to make it appear. You may rest assured that I will do all in my power to have your admirable works purchased and read everywhere on this Continent, where I shall have an opportunity to do it. I thank God for having chosen you to open the eyes of so many blind in reference to the words of our Saviour, "This is my body." It is my intention (D.V.) as soon as my new work, "Fifty years in the Church of Rome," will be finished, to translate a part of your work into French, if you will allow me, for the benefit of my poor countrymen who are worshipping the water god of Rome. I take the liberty of inserting my last letter to the Roman Catholic Bishop of Montreal.—Believe me, my dear Sir, your devoted brother in Christ,

O. CHINQUY.

Dr. Harrison truly says: The testimony of the Fathers alleged by Dr. Pusey in proof of their belief of the real presence of Christ's body and blood in the consecrated elements is untrustworthy. He appeals for sympathy and help to those brethren who refuse to accept any testimony as decisive in regard to faith and practice except that of the Holy Scriptures, and who adhere to the Sixth Article of our Church. The Paschasian or Roman doctrine of the real presence was expunged from the English Church at the Reformation; but during the last quarter of a century a few leading ministers of the English Church have been very assiduous in their efforts to re-introduce the doctrine, and not without considerable success. Others, who have embraced the doctrine, have also adopted the rights and practices arising out of it. And it must be confessed that if the doctrine is right, the rights and ceremonies arising out of it cannot be wrong. Hitherto the attacks have been made on these, and the doctrine itself has not been assailed. It is true these superstitious acts have been pronounced to be illegal by the highest court of appeal in the Church of England, and although what is called the eastward position is tolerated, yet it is evacuated of those very things for which it was introduced at the first, and has been observed ever since. Subsequent to the promulgation of the Paschasian doctrine of the real presence in the ninth century, the sacrificial posture, now miscalled the eastward position—for it had no reference to any point of the compass—was gradually introduced to conceal the act of consecration from the gaze of the people, and to show that what the minister did was done before God rather than before the people. All this is fully shown in the

author's treatise on the *Eastward Position*. But what says the judgment of the Privy Council, "The minister must, in the opinion of their lordships, stand so that he may in good faith enable the communicants present, or the bulk of them, being properly placed, to see if they wish it, the breaking of the bread and the performance of the other manual acts mentioned. He must not interpose his body so as intentionally to defeat the object of the rubric, and to prevent this result." One 'of the other manual acts mentioned' is, "And here he shall lay his hand upon all the bread," which is to be done while he says the words, "This is my body," which according to Dr. Pusey, as well as Roman Catholics, is the essential act of consecration. It is decided, then, that the "eastward position" is not to conceal the act of consecration from the communicants, but to admit of its being exposed to the gaze of all; and so far from favouring the notion that the minister is sacrificing as a priest before God, it rather shows that he is acting as a minister before his fellow-communicants. Let it be supposed that the Ritualists, contrary to their own declarations, will honestly obey the law as now decided, this would be no proof that they relinquish the Paschasian doctrine of the real presence. Dr. Pusey is the chief instrument in re-introducing the doctrine among the clergy of the Church of England; and although he believes the consecrated elements to be whole Christ, God and man, and teaches that Eucharistic sacrifice and adoration are involved therein, yet, strange as it may appear, in his ordinary ministrations, he neither performs the visible act of adoration, nor puts on the Eucharistic vestments, nor takes the sacrificial posture. Be it observed, then, that this doctrine of the real presence is by no means dependent upon certain superstitious acts and ceremonies which naturally arise out of it. To attack these, or even to repress them, is no refutation of the doctrine. The suitable point of attack is the foundation of the doctrine itself, and as this for the most part is Dr. Pusey's alleged testimony of the Fathers, an investigation of it is of great importance; for, although it is of no decisive authority with us, it is with Dr. Pusey and his school. If, then, that testimony, as collated by Dr. Pusey, is proved to be untrustworthy, and shown, when fully and fairly given, to be subversive of the doctrine for which it has been alleged, this vaunted foundation is destroyed. The author in his 'Answer to Dr. Pusey's Challenge,' is believed by his reviewers and other learned men, to have established both of those points. But as that work, consisting of nearly 1,100 pages, could not admit of a wide circulation, at the suggestion of friends he has determined to reproduce in a letter to Dr. Pusey, some of the more striking instances of his unfair treatment of the testimony of the Fathers, together with a few decisive proofs that they did not believe the doctrine which Dr. Pusey ascribes to them, and to send a copy of the letter to every minister of the English Church, of which Church there are more than 28,000 ministers. As this has involved very considerable expense, aid is earnestly solicited for this purpose.

Papal Hierarchy in Scotland.

THE Protestants of Scotland have strongly protested against this new Papal aggression on their ancient laws and Protestant Constitution. Besides the letters of the Secretary of the Protestant Educational Institute, and the eloquent exposition by Dr. Wylie, another publication has been issued, showing the ancient laws of Scotland against ultramontaniam before the period of the Reformation. This pamphlet is written by a late Member of Parliament, and should be widely circulated as containing important historical facts and references.* There have also been crowded and enthusiastic meetings in Greenock, Glasgow, and Edinburgh. Our space will only permit us to give the resolutions unanimously adopted at these meetings.

At the annual meeting of the Scottish Reformation Society, held in Edinburgh, on 11th March, the following was moved by the Rev. Dr. Kalley, and seconded by the Rev. Dr. Thomas Smith:—"That this meeting considers the establishment of a Papal hierarchy in Scotland, now resolved on, as a virtual introduction of a foreign temporal power into the country, a direct violation of the laws of the land, and, in so far as successful, ruinous to the best interest of society; and therefore resolves to use all legitimate means for diffusing information on the subject, with a view to warn the people of the dangers with which they are thus threatened."

At a public meeting at Greenock, on 11th March, the following was moved by the Rev. Dr. Wylie, and seconded by Mr. Lawrence Hill:—"That this meeting is of opinion that Popery, as now developed, is not a religion only, but also a scheme of temporal government, which, not content with equality, arrogates for its Pontiff supremacy over the rulers of all States, and for its code superiority over the laws of all nations; and that therefore it is the duty of every patriot and citizen to resist every attempt on the part of the Romish Church to introduce her government into our country." Moved by the Rev. James Kerr, and seconded by Mr. W. C. Maughan:—"That this meeting is of opinion that the establishment of a Popish hierarchy in Scotland may greatly conduce, in many ways, to the accomplishment of Rome's scheme of temporal subjugation; it will be the virtual institution of a separate nationality in Scotland, governed by a foreign authority and actuated by separate interests, and, as a measure of tolerance, it is quite uncalled for, inasmuch as Romanists at this hour enjoy in this country the fullest religious liberty." Moved by the Rev. Robert Gault and seconded by the Rev. W. Macaskill:—"That in the opinion of this

* "Papal Designs: Their Aspect, Social, Civil, and Political. An Appeal for Instant Action." Edinburgh: Mac'aren and Macniven, who, on receipt of sevenpence in stamps, will despatch a copy to any address in the Kingdom.

meeting the projected Popish hierarchy is a breach of our laws and a violation of solemn international treaties. It is therefore hereby resolved to use every means in our power to prevent the accomplishment of a measure involving principles revolutionary and disloyal, and which will lower the character of our country abroad, as much as it will disturb its order at home, and imperil that pure scriptural faith which has made Scotland pre-eminent among the countries of the Reformation."

At Glasgow, at a public meeting held on 12th March, it was moved by the Rev. Dr. Wylie, and seconded by Rev. Robert Wallace:—"That this meeting is of opinion that Popery, as now developed, is not a religion only, but also a scheme of temporal government which, not content with equality, arrogates for its Pontiff supremacy over the rulers of all States, and for its code superiority over the laws of all nations; and that, therefore, it is the duty of every patriot and citizen to resist every attempt on the part of the Romish Church to introduce her government into our country." Moved by the Rev. Dr. Begg, and seconded by Rev. Mr. Nairn:—"That this meeting is of opinion that the establishment of a Popish hierarchy in Scotland may greatly conduce in many ways to the accomplishment of Rome's scheme of temporal subjugation; it will be the virtual institution of a separate nationality in Scotland, governed by a foreign authority and actuated by separate interests: and as a measure of toleration, it is quite uncalled for, inasmuch as Romanists at this hour enjoy in this country the fullest religious liberty." Moved by the Rev. Hugh Hanna, and seconded by the Rev. Dr. Logan Aikman:—"That this meeting hereby resolves to use every means in its power to prevent the accomplishment of a measure involving principles revolutionary and disloyal, and which will lower the character of our country abroad, as much as it will disturb its order at home, and imperil that pure Scriptural faith which has made Scotland pre-eminent among the countries of the Reformation."

And at a public meeting in Edinburgh, on 18th March, it was moved by the Rev. Dr. Wylie and seconded by Rev. Mr. Bush:—"That the Papacy, being founded on a dogma which implies the plenitude of all power, spiritual and secular, and having now developed into what is, to a large extent, a temporal government which seeks to exercise domination over all other authority and rule, is in direct antagonism to the Royal prerogative of the Queen, and to our own rights and liberties as citizens." Moved by C. N. Newdegate, Esq., M.P., and seconded by Dr. Kalley:—"That the restoration of the Papal hierarchy in Scotland, being in plain contravention, not only of particular Acts of our Parliament, but also of the constitutional law of our country, disturbs the settlement of the Revolution and Union, and imperils therewith all the national rights and privileges guaranteed by these settlements; and that, whatever else is done, it is an urgent duty to make this fully known to all classes of the community." Moved by the Rev. Dr. Begg, and seconded by Professor Macklin:—"That Papacy being an unscriptural and idolatrous system, we are bound by regard to the honour of Christ

and love to the Gospel, to counteract the attempts it is now making to root itself more deeply in our country ; and while repudiating its arrogant claims to divide our land and exercise authority over all baptized persons in Scotland, to adopt all Scriptural means to expose the true nature and bearing of the Romish system." Moved by Mr. Harry A. Long, and seconded by Mr. Maugham :—" That the struggles of our patriots and the blood of our martyrs in past times, and the pre-eminent position our nation has thereby attained among Reformed Evangelical countries, give great and critical significance and solemnity to the part which Scotland shall act at this crisis ; and that this consideration ought to have special weight with all Christian parents and ministers of the Gospel."

Vaticanism in England.

It is a common fallacy to hold that the documents issuing from the Vatican have little or no effect upon affairs in England. This is a great mistake, and a curious illustration is afforded in a discussion going on in a Roman Catholic newspaper, the *Westminster Gazette*, as to the recognition of Board Schools. The following is an extract from a writer on the negative rights of the question :—

"But the Pope is not only a teacher of the Church, and, in the exercise of that faculty infallible, but he is also the ruler and judge, or ordinary, of all, whether bishops, priests, or laymen, and in that character supreme. Mr. Chadwick will, I am sure, acknowledge the definitions contained in 'The first dogmatic constitution of the Church of Christ.' I beg of him to meditate over the following words, and to consider whether, even if the brief to the Archbishop of Freiburg is not an *ex cathedra* document, we are not bound to listen loyally and dutifully to the Pope, to obey him, and neither to approve of such schools as he condemns, nor to frequent them. Hence we teach and declare that . . . the Roman Church possesses a superiority of ordinary power over all other Churches, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate ; to which all of whatever right or dignity, both pastors and faithful, both individually and collectively, are bound by their duty of hierarchical subordination and true obedience, to submit, not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world, so that the Church of Christ may be one flock under one supreme pastor This is the teaching of Catholic truth, from which no one can deviate without loss of faith and of salvation."—9th March, 1878.

The Priest in Attendance and the New Confessional :

Words of Warning addressed to the Young. BY THE REV.

CANON JENKINS, RECTOR OF LYMINGE.*

MY DEAR FRIENDS,

Under the specious pretext of "Addresses to the Young," "Services for Men only"—and still more perilously, by general invitations to the young of both sexes to resort to a "Priest in Attendance" for "spiritual advice"—under the shelter moreover of guilds and fraternities bearing the names of the most sacred doctrines and symbols of our faith, the most insidious, and unhappily successful, attempts are being made to re-introduce among us the tribunal of the Confessional, that parent of the tribunal of the Inquisition, which made the yoke of mediæval Sacerdotalism the heaviest that was ever laid upon mankind. Suffer me then to utter a word of caution and to point out the perils to which you would expose yourselves by listening to such invitations, or by joining societies so foreign in their origin and constitution to the principles and the usages of our reformed church. The manner in which the interrogatories of this new Confessional cluster round the seventh commandment—the prominence which is given in the entire system to sins in regard to which the Gospel observes so holy a reticence, must itself be a ground of suspicion, and a note of warning. The very reduction of sins of impurity to language, the very attempt to give them a "local habitation and a name"—to make them painful realities instead of hideous phantoms, must result in making them the fuel of fresh sin, and in fanning the flame of a more dangerous temptation. Those who are continually led to look down a precipice may at last become so familiarized with its horrors as to become enamoured of them—nay, even to long at last to leap down into the abyss against which their imprudent guides are speciously warning, but not faithfully guarding them. The greatest of Jewish teachers observes that the sacred language is so pure in form as to be even destitute of words to express the subjects, which are now so boldly reduced to language, nay even minutely described and classified as though vice were a science and Christian virtue resulted from the comparative anatomy of the seven deadly sins. The reason assigned for this poverty of the sacred language, which to the advocates of the new confessional must indicate so fatal an imperfection, is this—"because it becomes us never to mention such subjects, or to give them proper designations, but "to pass by them in silence." * And this reason is founded upon the very passage upon which St. Peter builds up the holiness of the

* Copies of this address in a separate form may be obtained from J. Riley, publisher, High-street, Folkestone.

† Maimonides, *Moreh Nevochim*: lib. iii. chap. viii.

Christian life, "Ye shall be a peculiar treasure unto me above all people, a kingdom of priest and a holy nation." (Exod. xix. 5, 6,—1 Pet. ii. 9.) St. Paul takes up this ancient teaching and anticipates (as it were) the words of the greatest doctor of Judaism, in his charge. "Let such things not be once named among you as becometh saints." (Eph. v. 8.) And hence arises his significant admonition not to meet such sins face to face, but to flee from them, (1 Cor. vi. 18.) while other sins he would have us meet boldly, and encounter with open resistance. (Heb. xii. 4. Eph. vi. 11, 12. James iv. 7.) For (as Aquinas observes on the first of these passages) "while other vices are overcome by resisting them, sins of impurity are rather conquered by flight than by resistance;" and Cardinal Cajetan adds this reason, "because they follow us up and creep upon us even through those very thoughts by which we endeavour to encounter them." Hence the Abbot Pynufius (A.D. 420) in reply to the enquiry of Cassian whether we ought to look back upon such sins in order to repent of them," said—"You ought on no account to recal the remembrance of them, but rather utterly to cast it out. For when you call back such sins to remembrance, even if no feeling of secret satisfaction should arise out of the retrospect, undoubtedly the contagion of former sins would corrupt the mind and exclude the fragrance of spiritual virtues. It becomes us then, whenever we are led back to such thoughts by pestilent recollection, abruptly to escape from their consideration. For it is impossible for the mind to dwell on good thoughts while the heart is thus turned to earthly and sensual ones. Wherefore we ought to see that we provoke one another to a laudable repentance, not by the poisonous remembrance of our past sins, but by the appetite for virtue and the desire after the kingdom of heaven."* This wise and holy teacher knew how easily the retrospect of sin might become that "longing lingering look behind" which is so naturally succeeded by the renewed desire, leading on to the renewed commission of the sins thus imprudently reviewed. He cites some instances of the danger to such a practice which had come under his own observation, and applies to it with singular force and significance the words of the Psalmist, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The new Confessional has indeed everything which at first sight "seemeth right unto man." It has been used by holy persons—it proposes very holy aims—but the "end thereof" is the suggestion to the innocent of sins they might have never known but through it—and the leading back of the depraved mind to the very scenes of its temptation and fall - a perilous and often fatal invitation.

The work of repentance is eminently a work of escape. It is a "fleeing for our life" in which we dare not "look back, neither stay in all the plain." We must look onward to the city of refuge towards which our steps are directed, even to Jesus, the author and

* Cassian. Collat. xx. cix.

finisher of our faith—who knows the secrets of our hearts, and needs not that we should testify of them—who alone can purify our hearts from every stain of sin,—for He alone can give the grace of repentance, who in giving satisfaction for the sins of the whole world has made the so-called satisfaction of penance a superfluous work, even if it be not an injury to the dignity and a denial of the perfection of His great atonement. But the advocates of the Confessional comparing the disease of sin with the outward diseases of the body, and the work of the priest to that of the physician allege that their system of enquiry is necessary for the treatment and cure of spiritual disease. We might well reply to them in the words of the ancient physician Mnesitheus, “It is the office of a physician to guard health in the case of the healthy, and to cure the diseases of the diseased—but health is preserved by similar methods of treatment, and disease removed by its opposites.”* To preserve virtue we must guard it against the approaches of vice—to cure vice we must use only the remedy of virtue. Spiritual disease admits of no homœopathic remedies. We must not defile the waters of healing, or stain with human impurities the fountain opened for sin and for uncleanness. This the Confessional does most truly and most fatally, by reducing sin to a science, repentance to a formulary, confession to a catechism of vice, and absolution to a “curious art.” (Acts xix. 19.)

But, it will be said, what is the meaning of our own formularies when they invite the troubled in mind to confess their grief to a minister of Christ—when they permit the use of absolution in the case of a confirmed repentance? I reply—the invitation to the troubled in mind in our church remits them not to a “confessor” in the proper sense, for this could *only* be their own parish priest, the *proprius sacerdos* of the Roman Church, but to any godly minister of Christ’s word who has the skill and the judgment to apply the word of God to the penitent in every case, showing plainly that the so-called *sacramental* confession can here have no place. Nor is the object in our case less distinct from that of Rome than is the minister, for it is not “that by sacramental confession the penitent may obtain absolution,” but, “by the ministry of God’s word,” *i.e.*, the application of the general promises and conditions of God to every individual case. This is clearly seen by the comparison of this passage of our liturgy with contemporary Confessions of faith, and specially with the Württemberg Confession, presented to the Council of Trent in the very year that our Liturgy was put forth. This Confession retains the practice of private confession and absolution, as giving an “opportunity of instructing the more ignorant in the doctrine of the Gospel on the remission of sins” by Christ, in order that *by hearing of the Gospel or absolution*, “faith may be conceived or confirmed,”† thus identifying *absolution* with the *ministry of God’s word* as our Liturgy did at the same period. Truly if “*Confession*” meant only a private reading of the Scripture and application of its promises to the penitent or

* ap. Stephan. Atheniens. in Galeni Therapeutica.

† Le Plat, Mon. Conc. Trid. tom. iv., p. 432

troubled in mind—if “*absolution*” meant no more than the declaration of God’s promise, and the testimony of his pardon made special and personal instead of general and congregational as in our public services, we should all be ready to recognize its beauty and utility, and the chair of the confessor would lose all its judicial terrors and all its inevitable dangers. But the healing would be too easy in such a case. The appeal to the great and good Physician would be found so effectual as to endanger the craft of the Confessional—a craft which “brings no small gain unto the craftsmen.” It may however still be asked, what does our Church mean in the form of absolution which she enjoins in her daily services—in her Communion office, and in that in the visitation of the sick? Properly speaking (as Lord Bacon affirms) “every kind of absolution supposes an obligation precedent—the one upon an excommunication which is religious and “primitive, the other upon a Confession and Penance which is “superstitious.” “The one,” he adds, “is taken away, and the other hath his proper case.”* But all these forms are in their true sense either declaratory or deprecatory—either general declarations of God’s mercy and deprecations of his judgment made after general and honest confessions and convictions of guilt, or made specially after some special declaration of a like kind. The direct form which occurs in the Visitation Service is of very modern origin, and was utterly unknown until the law of Auricular Confession was established in 1215, and was even then vigorously opposed by many of the greatest divines of that day as assuming for man a power which belongs to God alone. They affirmed that until the grace of God absolved the sinner, the absolution of a priest was vain—that God only can forgive sin, while man can merely testify and exhibit the Divine forgiveness. They affirmed that the lepers were cleansed before they even saw the priest, while the priest was only the witness after the fact. They maintain that to say “I absolve thee” was the right, not even of an apostle but of Christ alone—and that all that a priest can do is to say “*Sanct te Dominus*,” “May the Lord heal thee.” Even this form, therefore, whose retention in this exceptional case is an oversight to be regretted, must be interpreted by the declaratory and deprecatory forms of our public offices—by the collect which succeeds it—and according to the enlightened doctrine of those who first resisted it (one of the most eminent of whom was the celebrated Cardinal Hugo) instead of by that of Aquinas who so vainly defended it against their attacks, or that of Pope Innocent III., the founder of the Roman Confessional.*

Will any say that the work and ministry of the Church is rendered vain or superfluous because we hold that in this case she merely invokes the mercy of Christ and testifies his healing power? If we are charged with reducing the authority of the Church herein to a mere shadow, as some assert—we reply that the shadow is the

* Considerations for the better Establishment of the Church of England, p. 15, Ed. 1689.

† Aquinas, “de formâ Absolutionis,” Opusc., tom. II., p. 830. (Duaci, 1609.)

faithful proof and clear image of the substance which creates it, whose existence and reality it testifies. The office of the friends of the sick and suffering who brought them out to Peter "that at least his shadow passing by might overshadow some of them," was not a vain and superfluous one—even though they claimed not the healing virtue of Peter, and dared not assume his authority—nor will the office of the Church be less effectual or less glorious, if, while ascribing to Christ alone the absolving power she dares not claim, she brings her children, not into the mere shadow, but into the full light of their Redeemer, content to be herself but the shadow of his glory that she may bring them into the unapproachable light; content to be the witness rather than the worker, and remembering that to bear testimony to the power of Christ in the very least of his children is a higher office than to do the very mightiest works in his name which he will recognize not at last. Truly such a testimony will be too precious to us in the Day of Judgment to suffer us lightly to regard it in the day of grace.

Commending these words of anxious warning to all your consciences, and those consciences to the direction and guidance of "Him who is able to keep you from falling and to present you "faultless before the presence of his glory with exceeding joy,"

I remain, my dear friends,

Your devoted Servant,

ROBERT C. JENKINS.

Activity of Roman Catholic Priests.

WE extract the following from a letter of an intelligent correspondent to the Secretary of the Protestant Educational Institute:—"Priests are going into country villages, and when a convert is made they hold a drawing-room meeting at his house, with the Bible as a text-book, perverting the minds of the poor simple peasantry, who are invited to attend the meeting. I know of an instance in Yorkshire, and no one is bold enough to go and challenge him. I am told that there are many such priests, and that in the West-end of London many people give their drawing-rooms simply for the amusement of hearing what the priest will say. I need not say how dangerous is this movement, if no one come forward to give the challenge. It might become highly beneficial and create a good Protestant spirit in the country. The young men especially would be pleased with English energy to do battle with the priest, and no one can foretell the good that might ensue from such a course. If young gentlemen and young ladies were to take lessons, like those given by the Protestant Educational Institute at their own homes gathering into a Christian house for the purpose, I think they would delight in the prospect of pulling down the priest. Christian gentlemen should give information when they know of any priest who is holding a drawing-room meeting."

Growth of Church Property in Belgium.

THE small town of Lierre, near Antwerp, could in 1866, according to official returns, boast of five convents to a population of 15,000. Now, after a lapse of twelve years, the population has only increased by one thousand, and there are no fewer than nine convents, to which a tenth is about to be added. Lierre is one of those out-of-the-way, clean, lifeless Flemish towns, the atmosphere of which must be congenial to the recluse ; therefore it is so specially privileged. The increasing number and wealth of conventual establishments throughout Belgium is a frequent subject of remark, and is to many a source of serious apprehension for the future. Whoever has been long resident in this country can remember, in whatever town he may have lived, the arrival at some time or other of a few sisters or a few monks, who established themselves in a modest, unpretending house, opened a school, or began visiting the sick, and little by little first one and then another adjoining property was annexed, until the convent attained its present imposing appearance ; or else a chapel was built, with scarcely anything but the bare walls and the roughest and plainest furniture. The father confessors had soon a number of uneasy consciences to direct, offerings began to flow in, the painter, the sculptor, the carver found work, and the barn of yesterday becomes the richly decorated church of to-day. The parish clergy do not in their hearts court the arrival of these interlopers ; if the nuns are helpers, the friars are rivals ; but they are too well drilled to offer any opposition, and they suppress the sigh that rises as they watch the streams that used to swell their own river flowing into other channels. The immigration of nuns and friars from Germany, for whom a refuge had to be provided, will account to some extent for the multiplication of convents ; but it must not be forgotten that during the long years of peace which have fallen to the lot of Belgium the population has been steadily increasing, and with it the wealth of the country, and the revival of religious fervour in one half of the people makes up for the indifference and hostility which are spreading through the other half. It has often been asked which is deserving of most serious consideration, the ground which Ultramontane doctrines are gaining on one hand, or on the other the prevalence of atheism, and of the new fashion of bringing up the rising generation without any religious principles at all.

Religious orders have no legal status in Belgium, and are incapable collectively of possessing real property. This difficulty has been overcome by the appointment of trustees, who figure in the

title-deeds and public registers as the owners, but have bound themselves to leave in their wills their share to such persons as may have been selected to replace them. The payment of succession duty is evaded, and thus, notwithstanding the laws framed expressly to abolish mortmain, it virtually exists wherever there is a convent. When property is bequeathed to a religious community great care has to be taken in the choice of its representative, who is generally a lawyer, monks and nuns being ineligible on account of their vow of poverty, for if it can be satisfactorily proved that he is only a man of straw acting for some convent, the will is sure to be upset and the property divided among the natural heirs. Law-suits are every now and then arising, where the family of some one who of his own free will, or acting under strong pressure, has in this way left all he had to a comparative stranger with no apparent claim to the liberality of the testator, to the detriment of needy relations, who know but cannot always prove into what hands the long-expected inheritance has passed. It is by such means that convents are amassing wealth to an extent which can only be surmised, for the data for calculation are wanting. Land and houses can be approximately valued, but what has been invested in stocks and shares it is impossible to ascertain. With parish churches the case is quite different. Their temporal affairs are managed by a *conseil de fabrique*, or vestry—a corporation whose acts are subject to the control of the civil power. Before the close of every year they prepare their budget, showing the probable expenditure and receipts for the following year, exclusive of the fees, which are the perquisite of the clergy. This is sent to the Communal Council for approval, thence to the Provincial Council, to the bishop of the diocese, and finally to the Minister of Justice. The same course is followed with the annual accounts, to which are annexed vouchers for every item, and the balance, if on the wrong side, has to be provided for. There never is a surplus; or, should there be any, it is not allowed to appear, and the amount is invested and kept out of sight. When a church has to be built, the plans and estimates go through the same ordeal, and when approved, the expense is shared between the vestry, the commune, the province, and the State, and these last three are bound to contribute their quota. It is perfectly legal to leave money or estate to a *conseil de fabrique*, subject to the authorization of Government, granted by *arrêts* Royal, which, as we have now a Roman Catholic Ministry, is easily obtained. It may be interesting to state for what purposes these benefactions are made. This information is to be obtained by looking over a file of the *Moniteur Belge*. The following is a list of *arrêts Royaux* signed by the King during the month of January, authorizing the acceptance of legacies and donations by different churches:—

From François Dufes, curé to the church of Papiquies, a piece of land, on condition that the souls of seven persons mentioned in the deed be recommended to the prayers of the congregation every Sunday during the parochial mass, in perpetuity, and that seven anniversary masses be celebrated, one for each of the aforesaid,

every year in perpetuity, according to the use of the said church, and at the customary scale of fees.

Baron de Coullemont de Waterliet leaves to the Church of Capelle St. Ulric the sum of 50,000fr. for twelve anniversary masses, to be sung one every month, in perpetuity, for the repose of the soul of the Baron, his parents and his brothers.

Jean Lapocq leaves directions to his heirs to have a low mass annually celebrated on the anniversary of his death.

Count Vanderstraeten-Ponthoz to the vestry of Spy, 10,000fr. towards the expense of building a new church there.

Virginie Brognion to the orphanage of Soignies about ten acres of land on condition of having four obits sung annually, in perpetuity, by three priests, at eight o'clock a.m.—Petitioned against by the heirs of the deceased.

Marie Dubrulle to the Hospice des Vieillards of Soignies, several pieces of land on condition of having two low masses celebrated for the souls of herself, her father, mother, stepmother, brothers, and sister.

J. André and J. V. Weckx make a donation to the Church of Baelen of 7,000fr. on condition of having twelve solemn masses a year celebrated in perpetuity on the first Friday of each month. An anniversary mass to be sung, with distribution of bread to the poor, in memory of Mlle. Van Mierde, the total cost not to exceed 100fr. An anniversary mass to be sung for P. Van Mierde and his wife; also four solemn anniversary masses for the same. Also to have the names of the aforesaid inscribed on the register of Sunday prayers in the Church of St. André.

Widow Bouillart leaves to the Church of St. Martin, at Hal, 1,600fr. to pay for twenty-five low masses, to be celebrated annually in perpetuity for the repose of her soul, and to the intention of her husband, her parents, and grandparents.

Widow Van Beveren makes a donation to the Church of Sempst of 6,000fr., the interest of which at 4 per cent. to be paid to her during her life, and after her death 48 choral masses to be celebrated in perpetuity, if possible always on a Friday, for the repose of her own and her husband's souls. For each mass 8fr. to be paid to the celebrant and 1fr. 50c. to the clerk.

Lastly, Charles Van Tieghem makes a donation of a mortgage yielding 420fr. a year for the celebration of as many masses as can be had for 400fr. for J. P. Van Tieghem, his wife, and their descendants. In case of the death of a member of the donor's family a certain number of masses are to be said exclusively for him or her during one year, according to the decision of the curé of the parish.

Thus, during one month, the Church has directly or indirectly been authorized to accept 85,000 francs capital and about 16 acres of land, and upwards of 150 masses have been added to the number already appointed to be said in perpetuity.—*Globe*.

Civil Liberty in Lower Canada.

THE course of public education established in Canada has been the means of opening the eyes of many Roman Catholics of the Lower Province to the oppressive principles of Ultramontaniam. But they have been undergoing a system of private and of public persecution from their priests. Protestant statesmen who have fought side by side with Roman Catholics at the hustings and in Parliament begin to see that they have gone too far, and that Ultramontaniam is a serious danger to the civil liberty of all classes. This has induced the well-known statesman, Sir A. T. Galt, to write a pamphlet upon the subject. It is composed chiefly of a letter which he addressed to the Hon. Mr. Robertson, then treasurer of Quebec, referring specially to the pastoral of Bishop Bourget, who wrote in the name of the Roman Catholic Hierarchy of Quebec. The following extract contains very important statements in regard to the subject, and which is of daily application in our home politics :—

I am much concerned to observe the attitude taken by the Ultramontane party, not only towards liberal Roman Catholics, but also towards us Protestants. I refer more immediately to the manifesto by the Roman Catholic Bishop of Montreal, but remotely, though not less directly, to the ecclesiastical pressure which has been put upon the press of the country, and the claim advanced, with ever increasing arrogance, to the right of the Roman Catholic Church and its hierarchy to control and direct the scope of political action and public law within the province of Quebec, treating it as their own peculiar domain, and regarding us as strangers and aliens, holding no status of our own, but simply tolerated in their midst.

These pretensions we could afford to view with indifference if they were only those of a few ambitious priests ; but, unfortunately, the Vatican Decrees have announced, as the future policy of the Church of Rome, the complete subordination of all the members of that communion to the control and direction of the Pope. And the celebrated Syllabus sufficiently discloses the design that the regulation of faith and morals is to be extended to embrace the whole field of human thought and action.

What we have to dread is the action of the formidable Church party, after it has brought into harmony with itself all the members of its own Church—all those of French Canadian origin. Our turn will then come, and, having under their control the whole machinery of legislative and executive power, the rights we enjoy and the safeguards we possess will be, one by one, attacked, until our position will be so intolerable as to induce us to become, as their organs even already term us, aliens or strangers ; or force on us such a physical contest as must be most deplorable.

The legislation of last Session at Quebec, on the school question, placing that of Roman Catholics wholly under the control of the Clergy, was not re-assuring, — but the repeated and arrogant interference of Bishops and Clergy in elections has seemed to me to threaten the civil rights of all, both Catholic and Protestants, and to require united and vigorous efforts to repress it. There is no question of religious faith involved,—let anyone worship God as his conscience dictates ; but the Clergy, whether Protestant or

Catholic, must be forbidden to interfere with secular affairs in any other character than as ordinary citizens. It is repugnant to all proper feelings that the tremendous weapons of religious anathema should be lightly used in mere secular warfare, or that the hold over the human conscience entrusted to the Minister of God should be exercised for any other purposes than those of piety and moral purity. Nor can it be believed that such a severe and cruel pressure is put upon the consciences of our Roman Catholic fellow subjects for the paltry object of securing the ephemeral triumph of a temporary political party. The conclusion is inevitable, from the nature of the means employed, that a deep laid plan exists for the complete subjugation of Lower Canada to Ecclesiastical rule, with the view of extending the same baneful influence, hereafter, to the whole Dominion. In this view the importance of early and stern opposition to the schemes now being gradually disclosed becomes the duty of all good citizens, be they Catholics or Protestants. The Pastoral Letter of Monseigneur Bishop Bourget, dated 1st February, 1876, among many other extraordinary statements, contains the following, extracted from the translation in the *Montreal Herald* :—

WHAT MUST BE DONE IN ORDER NOT TO FOLLOW A FALSE ROUTE.

In passing through these bad times, and living in these days of scandals, attach yourself with all your heart to the practical rules which we trace out for you in the presence of God and with the sole object of securing your greatest good: 1st.—Hear Jesus Christ in hearing the Church. To this end penetrate the sacred oracles, which fell from the mouth of the Divine Master, "He who hears you hears Me; he who does not hear the Church, let him be a heathen or a publican." Now, here is how we must put this rule into practice. Each one of you can and ought to say in the interior of his soul, I hear my Curé; my Curé hears the Bishop; the Bishop hears the Pope; and the Pope hears our Lord Jesus Christ, who aids with His Holy Spirit to render them infallible on the teaching and government of His Church. With this rule so sure I cannot be led astray, and I am certain of marching in the way of justice and of truth. 2nd.—Bear a religious respect to all your pastors, fearing that in despising them you incur that terrible anathema, pronounced by our Lord, "He who despises you despises Me;" Oh! what words: *To despise Jesus Christ in despising His priest!* They are worthy of attention and deserve to be seriously considered. As it has just been observed, he who hears the priest hears the Bishop, and he who hears the Bishop hears the Pope, and he who hears the Pope hears Jesus Christ. He hears then all the clergy whose chief is Jesus Christ. In the same way, he who despises the priest despises the Bishop, he who despises the Bishop despises the Pope, and he who despises the Pope despises Jesus Christ. He despises, then, all the clergy whose chief is Jesus Christ. After all which has been reproduced above of the instructions given by the Pope and the Bishops against Catholic Liberalism, it is evident that the priests in their instructions regarding this detestable error, scrupulously attach themselves to the principles which are dictated to them by their pastors. It is then all the clergy who thus speak through the mouth of their members. Thus to despise this organ of the clergy is to despise Jesus who made them His ambassadors. It is to despise the Eternal Father, who sent Jesus Christ, His only Son, into the world, to teach and to save it. But how must we consider him, who, upon the hustings, be it at the polls, upon the platform, or in papers, dares to prefer insults to the person and to the character of the priest, to despise, or make his words and his conduct to be despised, in order to take away from him, if it be possible, all the estimation and the consideration which he enjoys among the people, and how ought he to be treated? We invoke to reply to it, the authority of the Holy See, against which it is not permissible for any one to reply and to make an attack. For about three years, the Holy Congregation of the Propaganda, charged with apostolic superintendence over this country has been informed that certain papers allowed themselves to publish insults to the ecclesiastical

authorities. The prefect of this holy congregation was constrained to write to the Bishops of this Province to impress upon them the necessity of doing all in their power to cause an end to be put to these unhappy discussions which could only secure the triumph of Protestants. His Eminence recommended in his letter the Bishops to compel, if it were necessary, those who were guilty in this particular, to submit to this injunction by forbidding the faithful to read their papers. "Curent (Episcopi) ne hujusmodi contentiones per ephemerides et libellos a catholicis exerceantur, utque eos qui in hoc deliquerent coercere, et si opus fuerit earundem edhemeridum lectionem fidelibus prohibere non omittant." (Rescript of 23rd March, 1873.)

We publish here with this rule of conduct, and we order all those who have charge of souls to exactly conform themselves to it. By refusing admission to the Sacrament to all those who read or efficaciously encourage the newspapers in which they take to task or cover with insults the shepherds of souls, because they oppose the dissemination of erroneous principles, reproved by the Sovereign Pontiff or by the early fathers, charged by Jesus Christ to teach all people those holy doctrines which are placed in the bosom of the Church. Especially must the Sacraments be refused to those editors who write such insults, and to those who employ them to edit the newspapers of which they are proprietors.

Sir Alexander Galt justly observes :—

The foregoing extracts point with, unfortunately, too direct an aim at the absolute subjugation of the Liberal Catholics, under threats for disobedience which one is amazed to see fulminated in the nineteenth century. It would appear that unless complete abasement of mind and body, absolute subordination of the State to the Church is yielded, the recusants are to be thrust forth as heretics from the Catholic fold. The religious question I have no intention to discuss ; but the foregoing dogmas laid down by the Bishop affect the political rights which I enjoy, and is therefore open to criticism. It is not consistent with the good government, the peace, and the prosperity of the country, that any portion of our population should be held in such bondage ; and though, as a Protestant, it does not reach me, still as a citizen my rights are impugned, and my civil liberty impaired. Our constitution provides for government by the majority ;—if that majority be elected in obedience to the dictum of the hierarchy, what possible hope will there be for a Protestant minority to preserve their dearest interests ? *

Short Notices of Books.

A Millennial State, and the Events immediately preceding it. By J. R. London : Nisbet and Co.

A short but interesting exposition of Scripture, after a prayerful study of the subject during several years. It contains also a very solemn warning to those who may be living without Christ, to flee to Him from the wrath to come, as "no created being can stand before the High and Holy One that inhabiteth eternity, in his own righteousness."

*The pamphlet from which the foregoing has been extracted has been published by D. Bentley and Co., 864, Notre Dame-street, Montreal.

The Morning Star; or, where was the Protestant Religion before Luther? A Treatise repudiating the Errors of Popery, by Rev. JOHN WELSH (son-in-law of John Knox), with a sketch of the *Life and Times of John Welsh*, by Rev. J. M. Porteous, D.D. London: Nisbet and Co., and W. T. Gibson, 12, Haymarket, S.W.

Dr. Porteous has given a short but interesting narrative of the Life of Welsh, one of the well-known martyrs of Scotland, along with Welsh's famous treatise exposing the cardinal errors of Rome. This treatise has become rare and almost forgotten; but the errors of Rome exposed by Welsh, being rampant in the present day, a republication of the sound and scriptural arguments of Welsh are as important and fresh in our day as in the times of the Reformation. It is an interesting fact that the present representative of America in London is a lineal descendant of the Scotch Reformer. Our readers will find this volume a most interesting and important work. The following extract of Welsh's views on the sin of idolatry, and there is no system of idolatry more heinous than that of Rome, will afford an illustration of the author's views and doctrine:—

"What sin is comparable to idolatry? Or what iniquity hath been ever so severely punished as idolatry? A sin that is immediately against God, against Christ, and against His glory. A sin that made 24,000 of the Lord's own chosen inheritance to fall in the wilderness, on account of the golden calf, and Baal-Peal (Exodus xxxii. 28; Numbers xxv. 8). A sin that provoked the Lord in such a high measure that it made Him deliver His own people, whom he had planted in that Land of Promise, and to whom He had sworn to be their God, over into the hands of their enemies round about them (Judges ii. 15), so that whithersoever they went, the hand of the Lord was sore against them. A sin that rent the kingdom of David asunder (1 Kings xi. 5, 11), and made ten parts of it to be given to Jeroboam the son of Nebat, suppose the person was called Jedediah, the beloved of the Lord (2 Samuel xii. 25), and the promise was made unto him, that his house and throne should stand for ever (2 Samuel vii. 18). And finally, a sin that first moved the Lord to put away Israel from before his face; and caused their land to vomit them out, without all hope ever to return again; and then made His wrath so hot against Judah (2 Chronicles xxxvi. 16; 2 Kings xxv. 10); till there was no remedy, but the temple, the king's house; and the houses of all the nobles, were burned with fire; the king's sons first slain before his eyes, then his own eyes put out, himself bound with chains of steel, and he and his people carried captives to Babylon, where they remained for the space of seventy years. Are not these things fallen forth as examples to us? And are they not written for our instruction, as the apostle saith (1 Cor. x. 2), upon whom the ends of the world are fallen?

MASS THE GREATEST IDOLATRY.

And is not the abomination of Babylon (Rev. xvii. 4), their idolatrous Mass, as great abomination in the eyes of the Lord as Milcom the abomination of the Ammonites (1 Kings xi. 5)? Is it less idolatry to worship a golden calf, the gods of Egypt, or a graven sheep Ashtaroth, the gods of Sidonians (Exodus xxxii. 4; 1 Kings xi. 6; Judges ii. 18), than to worship a bit of bread, made of wheat, ground in the mill, baked in the oven, conjured and erected up by an idolatrous priest, which is the God of Babylon, the Church of Rome? Is there any more Godhead in the one than in the other? Hath their idol of the Mass, any more life, feeling, or moving power than the idols of Egypt and Sidon had? And doth not the Church of Rome give as great, yea, rather greater worship and religion to their round bread than Judah or Israel gave to their golden calf, or to Ashtaroth the graven sheep; for they worship it as their Creator and Redeemer? And as the worship of the golden calf is called the worship of devils in Moses' song (Deuteronomy xxxii. 17), so the idolatry of the Church of Rome, whereof their round bread is their Mass, is one of the principal, is called the worship of devils (Rev. ix. 20) by the voice

that came from the four horns of the golden altar. For what church or kingdom under heaven is there to be found, which, in the time of the blast of the sixth trumpet, when that fearful army of the Turks were loosed to overrun Christendom, worshipped idols of gold and silver, of brass, of wood, and of stone, but the Church of Rome? And if the worship of God by images, as Israel did in the golden calf, which is the breaking of the second commandment, be called the worship of devils; shall not the worship of a false creator and redeemer, as they do in their Mass, which is not only the breaking of the first commandment, but also *the treading under foot of the Son of God in the Gospel*, be most justly called the worship of devils?

Thoughts on Dying Daily. By the Rev. CHARLES GIRDLESTONE, M.A., late Rector of Kingswinford. London: Hamilton, Adams and Co.

Our much respected and learned author has given the result of his long experience, as a minister of the Everlasting Gospel, on a subject which is peculiarly important to the Christian in these days of suffering and trial. To live, and work, as dying daily, ought to be the constant condition of the Christian. But, alas! the trials and toils of the day are apt to put such thoughts in the background. Mr. Girdlestone goes to the root of the matter, and shows that the proper frame of mind is to be found in the perfect assurance that we are *in Christ*, and that, as members of His body, we live and die. This short treatise will give much comfort and instruction even to the advanced and experienced Christian. We have perused it with pleasure, and most cordially recommend it to the attention of our readers.

Plain Words to Ritualists on their Way to Rome. No. 1. The Cambridge Chamber of Darkness. By C. S. London: Morrish, 20, Paternoster-row; Cambridge: Burton, Downing-street.

Conversation by a Christian friend, pointing out the errors and idolatrous practices of the members of the "Confraternity of the Blessed Sacrament." The books of this Ritualistic Conspiracy are in the hands of the rising ministry, who are drawn away into the Chamber of Idolatry, or, as the author says, into the "Chamber of Darkness." The tractate is well written, and earnestly and scripturally exposes this attempt to transform the Church of England into the Church of Rome, or, as the Reformers call it, "a synagogue of Satan."

Maude; or, the Anglican Sister of Mercy. Edited by Miss WHATELY. New edition. London: Hatchards. Price 1s.; cloth, 1s. 6d.

This striking and truthful exposure of "Sisterhoods" was first published twenty years ago. It is a record of facts from the personal experience of a friend of Miss Whately's, which cannot be called in question. Since that time, these foreign parasites have grown and multiplied, inducing many to go to Rome, or leading "silly women" into self-righteousness and Romish error. Hence the importance of the present edition, which is in such a form and at such a price as can be circulated among the masses of the people. Miss Whately truly says, in this new edition, "Sisterhood

involves two false unscriptural principles. First, implicit obedience to irresponsible human beings, under the cloak of obedience to God; and, secondly, the notion that a life set apart for either contemplation or works of charity, is more truly dedicated to God, than a life in the midst of the home and domestic ties He has given us. Wherever these principles, either or both of them, are allowed to creep in, be the institution in question Romanist, Anglican, or Protestant, there will be a root of evil at work, which, unchecked, will mar the purest and noblest efforts of benevolence." This view is amply confirmed throughout all the ages of Christendom; and it becomes every Englishman, for the sake of his home and of Christianity, to use every effort to arrest and abolish all such organizations.

Thoughts and Experiences of a Charity Organizationist. By J. HOANSBY WRIGHT, Esq., with an Introduction by the Rev. E. H. Carr, A.M. London: William Hunt and Co., 12, Paternoster-row. Post 8vo, cloth, 8s. 6d.

Mr. Wright is a well-known Christian philanthropist in the west end of London. He has acted as one of the honorary secretaries of the St. Marylebone Charity Organization Committee for many years, and has in this volume given his experience of his labours during the past quarter of a century. His narrative gives a singular and graphic illustration of the inventions of the human mind to impose upon the wealthy and charitable. The feeling that predominates on perusing his various categories of fraud and imposition is partly a desire to steel up oneself against all charity, in case he should be doing wrong, and partly a consciousness that the "heart is deceitful above all things, and desperately wicked." The object of the work is, however, to regulate acts of charity, and to convince Christians that these acts must be on scriptural principles, such as are enunciated by Mr. Carr in his admirable preface, and such as have been demonstrated by the celebrated Dr. Chalmers. This cannot be achieved by single individuals, but by a committee of men and women, animated by a love to Christ and His poor, and having an experience of the world and the innumerable ways by which rogues and impostors manage to circumvent the charitable. Mr. Wright's work deserves very careful study by philanthropists, parochial councils, clergymen, and other committees engaged in evangelical work among the poor. We fully endorse the opinion that the basis of true charity is in scriptural principles, regulated by unceasing vigilance and Christian wisdom, which can be carried out in large cities or districts only by organization.

The Pilgrim's Progress and Holy War, by JOHN BUNYAN, with 24 coloured plates and 200 fine wood engravings, with notes by the Rev. Dr. Maguire, Rector of St Olave's, Southwark. London: Cassell Pether and Galpin.

Messrs. Cassell are issuing from their prolific press another of those works which are famous in all lands in all Christian homes.

Besides the coloured plates and engravings, this edition, in parts at 8d. each, is enriched with terse and useful notes by the well-known and able rector, Dr. Maguire. Heads of families ought to encourage their children and domestic servants to subscribe for such works, and no better prizes can be found for Sabbath schools, than the present beautiful edition of the "Pilgrim's Progress."

A Key to the Anti-Transubstantiation View of the Words used at the Institution of the Lord's Supper, with Remarks on the Controversy in General, on the Words "Altar" and "Priest." By the Rev. F. E. J. VALPY, M.A., late Rector of Gaveston. Second edition. London: Hatchards.

Mr. Valpy has given an elaborate and exhaustive exposition of the sixth chapter of St. John, vindicating the true Protestant doctrine, and exposing the arguments of the Church of Rome. He supports his position by discussing also the meaning of the words "altar" and "priest." The whole is an able and satisfactory contribution to Protestantism, and we rejoice to see that it has reached a second edition. We extract from its pages the following striking parallelism of the description of idolatry by Isaiah (xliv. 10, &c.) with that of the Church of Rome on the Mass:—

"The workmen, they are of men. The smith with the tongs worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms. The carpenter stretcheth out his rule: he worketh it out with his line, he fitteth it out with planes, and worketh it with the compass, and maketh it after the figure of a man, that it may remain in the house. He heweth him down cedars, and taketh the cypress, and the ash, and the rain doth nourish it. Then shall it be for a man to burn: For he will take thereof to warm himself; yea, he kindleth it and baketh bread: yea he maketh a god and worshippeth it; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth himself, and saith, Aha, I am warm, and the residue thereof he maketh a god, his graven image; he falleth down unto it and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god. And none considereth, neither is there knowledge to say, I have burned part of it in the fire, yea, I have also baked bread on the coals thereof, I have roasted flesh and eaten it: shall I make the residue an abomination? Shall I fall down to the stock of a tree? He feedeth on ashes, a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

"The workmen, they are of men. The farmer sows wheat, it grows, it ripens, it is reaped; and it is prepared for the mill; then it is ground by the miller, and sifted with a sieve. With part thereof the fowls are fed; another part is taken by the baker and baked in the oven, and is eaten at table in the house. Another part thereof is taken by the priest and laid on a table; he handles it and crosses it; he pronounces over it a few words, when immediately it is changed into the supreme Jehovah: The priest falleth down before it, and prays to it, and says, Deliver me, for thou art my God. And none considereth, neither is there knowledge to say, The wheat has been sifted: yea, bread has been baked with it on the coals; part of it has been eaten by fowls, and, part of it at the tables of men: Shall I make the residue an abomination? shall I fall down to it and worship it? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul and say, Is there not a lie in my right hand?"

THE ARMOURY.

The Protestant Educational Institute.

THE PAST SESSION.

THE Institute has during the past session used every effort to establish Protestant Educational Classes in large centres of influence. There is perhaps no session during which the attendance has been more satisfactory, and it is a source of great thankfulness to God and of much encouragement to the friends of the Institute, that so many of all classes are induced to attend such systematic instructions on the Doctrines and History of Protestantism. The work, however, lacks the necessary funds so as to extend these important classes throughout the whole country. Ritualists and Romanists are active both by conducting similar classes, and by publishing Catechisms for young and old on their erroneous doctrines and practices, which, if unchecked, will ultimately destroy our Protestant faith. This in turn will produce those religious, social, and political mischiefs now very common in France, Germany, Belgium and the United States. Every one who loves the Bible and the truth as it is in Jesus and our highly favoured land, ought to rally round the work of the Institute and support its efforts to establish Protestant classes in every town where Ritualism and Romanism are prevalent. This may be done by exerting that influence which all more or less possess in our several localities, by prayer, and by contributing to its funds. We shall give a short statement of the classes held in the chief towns during the past session.

HASTINGS AND ST. LEONARDS.

Two classes have been conducted by the Rev. Dr. Maguire :—the one in the parish church of St. Leonard's, and the other in the church of St. Mary's in the Castle Hastings. The subjects of the lectures were on the dangers and duties of our days—the Priestly Claims—the Priesthood—the Mass—the Lord's Supper—on the

interpretation of the words, Catholic and Protestant—the rule of Faith—Confession and Absolution. After a written examination a public meeting was held for distributing the prizes to the successful competitors. The Rev. G. G. Gardiner presided. He stated “That the carrying on of these classes was an important and necessary work in the time in which they lived, and he was deeply thankful that he had been able in any small measure to promote this valuable Institution. He did not think they could over estimate the importance of instructing England’s youths male and female in the principles of their predecessors, fortifying them against the aggression of the Roman Catholic, and instructing them in the doctrines of the Word of God.” Mr. A. W. Langdon also said, “This Institute was to teach Protestants, and it set to work in a more direct way than others. It endeavoured to turn towards the young and to teach the people by setting before them the main principles and leading facts of the Protestant Reformation. He thought that if they were thoroughly grounded in the Scriptures they would not be misled by Ritualism. It was the truest and best way to enable the English people to abide by the principles of the Reformation.” The meeting was also addressed by the Rev. J. A. Mackay, Rev. Dr. Maguire, and the Rev. J. W. Tottenham. Mr. Tottenham said “That the course of lectures had been of such a valuable kind and so well suited for both young and old, and for the time in which they lived, and for the place in which they were delivered, that another series of lectures would be delivered in Hastings at an early date.” The following are the names of those who obtained prizes:—First £5, Lawrence P. Jacks, second £3, Leonard Bonus, third £2, Horatio J. Griffin, fourth £1, Annie H. Keyworth. The following also received book prizes:—Sara E. S. A. Hayles, Jeanette Julius, W. N. P. Beebe, Mary G. Howard, Edith Renton, Sarah E. Remnant, Elizabeth Hooker, Catherine Haynes, Helen F. Gordon, Louisa Conolly, Elizabeth E. Bishop, Frederick J. C. Benwell, Jennie Bonny, Margaret Willington. Under 16 years of age Arundel, House School: Carrie Blackmore, Minnie Cross, Mary A. Greenhill, and Charlotte Greenhill. St. Leonard’s School (Rev. J. W. Tottenham): Henry Getting, Arthur Muir, Herbert Muir, J. Barkworth, and F. A. Malony.

FOLKESTONE CLASS.

A class was conducted in Christ Church, Folkestone, by the Rev. Dr. Maguire, the subject of lectures was similar to those in Hastings and St. Leonards. The distribution of prizes took place in the Town Hall on the 15th Feb. The meeting was addressed by the Rev. C. Bosanquet, the Vicar of Christ Church, who presided, and by the Revs. A. J. Palmer, and W. G. Dickinson, who all spoke of the importance of the work and the necessity of teaching the rising youth in a systematic way, the principles of the Reformation.

The following are the names of those who received prizes:—First, £5, and Foxe’s “Acts and Monuments,” Annie Maria Holden; second, £3, A. Christina Traill; third, £3, Mrs. E. D.

Ward ; fourth, £1, Thomas F. Charlton. Book prizes :—Essie Carter, Emily Bishop, Gertrude M. Churchill, Emily S. Holden, Agnes E. Moore, Eliza Flude, Mary A. Major, Fanny J. Tasker, H. Clifford Holden, and Florence Bluett.

DEVONPORT CLASS.

A Protestant Class was conducted by Lieutenant E. G. L. Street, in Devonport. The prizes to the successful competitors were adjudicated by the Institute's Examiner, Mr. J. Todd, and prizes consisting of 9 vols. were presented to the following :—First, Amelia Heath ; second, J. W. Downton ; third, J. P. Hall ; fourth, Percy Chope and George Phillips and William Baker.

GLOUCESTER HOUSE, CLAPHAM.

A Protestant Class was conducted by Miss Henderson, Gloucester House, Clapham, of the youths attending her school. The examination was conducted by Mr. Todd, when the following received prizes :—Percy W. D. Brockman, E. D. G. Brockman, D. H. D. Brockman, P. G. D. Brockman, and Henry Sneyd.

SPALDING CLASS.

After a public meeting held in the Corn Exchange, Spalding, in connection with the Spalding Protestant Association, W. E. Dandy, Esq., in the chair, addresses were delivered. It was resolved to establish a Protestant class in Spalding. The following local ministers agreeing to deliver lectures upon Papal Supremacy—Rule of Faith—Sacraments—Transubstantiation and the Mass—Confession and Absolution—Worship of the Virgin Mary and Saints :—The Revs. P. Eldridge, S. Yates, E. Blake, I. C. Jones, B. Abercrombie, and J. Hall.

The papers were examined by Mr. Todd, on behalf of the Institute, and prizes consisting of 16 vols. were presented to the following successful competitors :—James Dormington, Morris W. Stubbs, Emmeline D. Barrell, Augustus Swift, and John D. Jepson.

STAMFORD CLASS.

After a public meeting held in the Working Men's Institute, the Rev. T. Paley, B.D. of Ufford, in the chair, an address by Rev. Dr. Badenoch, it was resolved to establish a class for working men in Stamford, which was conducted by Mr. Paley.

CLAPTON CLASS.

The Rev. Dr. Maguire conducted a class in Ram's Episcopal Chapel, Homerton, E. The subjects of the lectures were "the Martyrs and Reformers of the Church." The distribution of prizes took place in the schools just erected, in connection with the church.

The Very Rev. Dean Bagot (in place of the Rev. W. Baker, who had been taken seriously ill) took the chair. The meeting was addressed by the Revs. I. Roe and Dr. Badenoch. The following received the prizes :—First prize, £5, Sara E. K. Baker ; second, £3, Margaret A. A. Hobbs ; third, £2, Elizabeth Woodley. Book prizes, William O. Dixon, Emily D. Kirkwood, Susanne Kirkwood, Annie M. Stone, Edward Brophy, Emilia F. Sharp, Annie B. Le Blond, and John Bennett.

CAMBRIDGE CLASS.

During the months of March and April there were a series of lectures given by Dr. Maguire, in connection with the Protestant Educational Institute. That was the third year a similar course of lectures had been delivered in Cambridge, and the first time the place of delivery had been changed from the Town Hall to Trinity Church. The interesting proceeding of prize distribution took place at the rooms of the Church of England Society, on Monday evening last. There was a large attendance. The Rev. J. Barton, Vicar of Holy Trinity, presided ; and there were present Dr. Badenoch and Dr. Maguire ; the Rev. H. Trotter, Vicar of Christ Church, and a number of University men.

The CHAIRMAN said that his task that evening was a very simple and a very pleasant one. He could only wish that some one better fitted to take the chair on that occasion were in his place. They would have rejoiced if his predecessor to the vicarage of Trinity, Professor Birks, had been present to take the chair that evening ; but he had been obliged, in consequence of ill health, to leave Cambridge. Several other friends, owing to parochial engagements, could not be with them, which was rather unfortunate. He could have desired himself that that meeting should have been held upon some other day, but to the University students another day would have been inconvenient, as the term was a short one, and the college examinations were on. His business was to introduce to them Dr. Badenoch, who had arranged for the lectures in Cambridge upon subjects of Protestantism, a study of which was so important. Before introducing Dr. Badenoch, he wished to express his own thankfulness for the lectures. He deemed it a great honour and a great privilege to have been asked to place at their disposal his Church for the delivery of the lectures. He believed that Dr. Maguire would tell them that the lectures had been attended by more persons this year than they were on previous years when delivered at the Town Hall. He thought that that was the third year a course of lectures had been given, and he believed he was right in saying that there had been an increased attendance this year. He had been informed that forty-eight persons had become candidates for examination. He did feel himself that what was wanted in these days was that men's minds should be instructed in the doctrines of the faith in which we believed, so that when questions were put as to why they believed such and such a thing, they were prepared with an answer. He felt the great importance of persons being led to search for themselves, so that they may be able to bring

God's word and the traditions of men to the test. It was from this view that he had felt that the lectures delivered were so exceedingly valuable; they brought everything to the test of Scripture. Dr. Maguire, in his recent lectures, took for his subject the Articles of the Church. It was not necessary for him to say that those Articles were based upon the word of God; his lectures were a clear examination of Scripture, and a bringing out of the circumstances which bear upon the points. There were other means used for reclaiming the Roman Catholic—such as the Irish Church Missionary Society, but this he conceived to be the more excellent way; we asked them to bring their views to the test of the word of God, which gave unlimited authority in answering questions upon doctrine. There was no desire to cultivate a spirit of controversy, but simply to be able, when doctrine was attacked, to give such an intelligent reply that would meet with the greater acceptance. It was not enough to go to a man and tell him that he was wrong. We must have examined the subject, be able to talk the matter over, and bring the subject to the test of God's written word. For these lectures, then, they were thankful; they had awakened an interest that would not be forgotten, by those who had carefully listened to the lectures; they would be remembered for many years to come, and those who had heard them would be able to trace back to these lectures impressions which had taken root upon the great doctrines of our Christian faith.

Dr. BADENOCH said in the first place he was desirous of expressing his thanks to the Chairman for allowing the use of his beautiful church for the use of Dr. Maguire to deliver his lectures. They would remember formerly when these lectures were delivered that they were obliged to go to the Town Hall. He thought that it was a great improvement that of delivering the lectures in churches; and he proceeded to argue that they, the Protestants, and not the Romanists, were the true representatives of the Church Catholic. The speaker quoted from Hooker upon the point, and said they held the Lord Jesus Christ to be the head of the Spiritual Church; they did not believe in the Pope being supreme over all churches. He attributed liberty of conscience, freedom of speech, and the power wielded by this country, to our adhesion to truth and our Christian faith. He hoped that we should never lose our confidence in the grand truths of the Bible which had made us so powerful. There might be some who would ask if the system of instruction which they were giving received encouragement in other large towns; and his reply was that it did. They began eleven years ago in London, when the Chairman of their first meeting said that they would not get five men to study Protestantism. The Chairman of that meeting was mistaken, they had 500 at the commencement, and now that 500 had increased to 41,000. He adverted to the untiring energies of Dr. Maguire, and remarked that the supporters of the Institute were gratified with the result. He was pleased to tell his friends at Cambridge that here, as well as elsewhere, their instruction was not confined to any denomination. He was glad to find that other denominations, as well as the

Church of England, were seeing that Romanism was growing in this country, and the importance of putting a check upon it. He concluded with an exhortation to the meeting to keep in mind the duty of maintaining the principles of the Reformed Church.

Dr. MAGUIRE was the next speaker. He referred to the anxiety that was naturally felt by the competitors in the recent examinations, and of that anxiety they would soon be relieved. He expressed the pleasure it gave him to state how agreeably he had been received in the University, where it might be thought an interference for him to come to teach the principles of Protestantism. He was bound to say that he had met with no such feeling from any person. He thought that there was an atmosphere about the air of Cambridge which had a kindly influence and a reverence for the memory of Ridley, Latimer, Bilney, and Frith. As Dr. Badenoch had been pleased to refer to his labours, he would just like to quote from his paper read at the Conference of the Church Association upon the subject of Confession. Referring to the subjects taught in classes, he, in his paper, said: "The subject of 'Confession and Absolution' has also received much of our study and attention, and I have but little fear that any of my numerous students will ever bow the knee to a human priest. I would dearly like to confront one of my lowest prizemen with the astounding statement of the Ritualistic Author of the 'Six Plain Sermons,' to the effect that 'if we confess to God we *may* be forgiven, but if we confess to a Priest we *must* be forgiven!' If we were to let loose a batch of even my junior prizemen on such a glaring utterance as that, we would find, I assure you, neither 'ignorance' nor 'apathy' in their method of dealing with it! They would say that when it is '*may*' for God and '*must*' for man, the relationship of God the Omnipotent, and man—puny and feeble man—are signally reversed. They would show how God in His omniscience, and God only, has the true key of the heart of the penitent, and therefore He alone can deal with that heart; and that the human and fallible and short-sighted 'priest' has no such key, and must therefore use the *picklock* if he is ever to gain an entrance to that heart at all; and so my young students would proceed to translate the astounding statement into a yet more astounding version—'The true key *may* open the treasure, but the '*picklock*' *must* open it!' Alas! if so 'tis all the worse for the rights of true ownership, and all the worse for the lock too; for we well know that a lock whose delicate wards have been tampered with by the picklock, in questions and cross-questions, can never be as good a lock again ever after. Thus, any one of my young students would fairly extinguish the '*may*' and the '*must*' of the Author of the 'Six Plain Sermons,' by severe but well-merited *reductio ad absurdum*." Dr. MAGUIRE asked the audience to assist (by getting a thorough knowledge of subjects) in dispelling ignorance. He believed in intellectual training, not in outcries. He believed that the no Popery cry had done more harm than good. A man should be able to give a reason for the hope that was in him without resorting

to clamour. It was with pleasure that he found such a great interest taken in the lectures.

The Prizes were then distributed as follows:—

Town Class.

1. Miss Emily Smyth, £5.
 2. Miss Harriet Elizabeth Fisher, £3.
 3. Mr. Arthur Frederick Cahusac, £2.
- | | | |
|---|---|--------|
| Miss A. Banyard,
Miss Kate Banyard,
Miss Emily Flack,
Miss R. E. Derry,
Mr. A. Sheldrick, | } | Books. |
|---|---|--------|

University Class.

1. Mr. Arthur Giles, Queens' College, £10.
 2. Mr. Philip Williams, Corpus College, £5.
- | | | |
|--|---|--------|
| Mr. H. Cecil Wright, Trinity Hall,
Mr. C. E. Boucher, Trinity Hall,
Mr. Earnest N. Couthard, St. John's College,
Mr. F. G. Mayor, Undergraduate,
Mr. Atherton Knowles, St. John's College, | } | Books. |
|--|---|--------|

A vote of thanks to the Chairman concluded the meeting.

CITY OF LONDON CLASS.

DISTRIBUTION OF PRIZES.

The class for the young men and women in the City of London was held during the last session in the parish church of St. Mary, Aldermary. The subjects of lectures were on the dangers and duties of our day—"The Priestly claims of our Day"—"The Universal Priesthood"—"The Mass contrasted in the Lord's Supper"—"The Signification of the word Catholic and Protestant—The Rule of Faith"—and "Confession and Absolution." The examination for the prizes was very satisfactory.

The annual distribution of prizes took place at Cannon-street Hotel, on Wednesday, May 15th. The chair was taken by Mr. Samuel Morley, M.P.; and among those on the platform were:—Rev. Dr. Manning, of the Religious Tract Society; Rev. Dr. Badenoch (secretary), Rev. Dr. Maguire, Rev. W. H. Barlow (Principal of the Church Missionary Society's Training College, Islington), Rev. J. B. Gordon, Rev. F. Bellamy, Dr. Mackie, Rev. L. B. White, Messrs. J. Terry, J. W. Flower, T. M'Clure, and Geo. Thomson.

The Rev. Dr. BADENOCH (Secretary) said their object was to instruct the youth of our country in the principles and history of the Reformation. They thought that if our forefathers deemed these principles worth dying for, we might, at least, find them worth maintaining. And, as there was very great apathy on the subject in this country, they felt there was need for special instruc-

tions in these principles. They began with the colleges, and they found that there was among the theological students a great amount of ignorance of the principles of the Reformation. It seemed to be supposed that the present century was too enlightened to need to go back to the discussions that were carried on 300 years ago. But human nature was the same in all ages, and the same errors in one form or another were found in our midst. It was decided therefore that the system of instruction should not be confined to colleges but should be directed to the general public. Dr. Maguire's practice was like that of Scott's hero, the scene of whose labours he had visited not long ago. Wherever the memorials of the martyrs of truth had become weatherworn and indistinct, he went and endeavoured to restore their clearness and legibility. He endeavoured to restore those principles which had brought the blessing of Almighty God on our land, and to bring out the truths of our common Christianity, especially justification by faith, and the truth that Christ is alone our Saviour. Their method of procedure was almost uniform. If they went to a town and found a clergyman who was willing to undertake the work, they induced him to deliver a course of lectures. If not, a lectureship was for the time established in that town. Dr. Maguire or some friend would go and deliver a course of lectures on the history and doctrines of the Reformation. These were not mere popular lectures. Every one was expected to take his or her notebook exactly as the divinity students in a college would do. After the expiry of (say) eight weeks an examination was held, and some of the papers they had had before them would do credit to any theological college in the kingdom. They selected especially towns where Romanism is making strides, or where Ritualism is unhappily prevalent. At Bath, at Bristol, at Folkestone, and elsewhere, they had carried on the work. They had most interesting classes at Oxford and Cambridge, and also in the colleges belonging to the Wesleyan denomination, where their lectures were made a part of the curriculum. They had also by the kindness of the Chairman established lectures at the College of Nottingham connected with the denomination to which he belonged. During the past year they had been specially favoured. At the beginning of their course they had considerable difficulties to contend with, but by the end of last year they were enabled to clear these off. They had to thank not only individual Christian friends for aid, but also the Religious Tract Society, who was represented formerly by Dr. Davis, and this evening by Dr. Manning and the Rev. Mr. White. They were also indebted to Messrs. Cassell for some of their excellent publications. During the last year they had had through their hands some 8,000 students, and since the commencement of their work 41,500 students had passed through their classes. If they had had the means, he believed they would have trained five times that number. Some young men whom they had trained were engaged in the ministry in various denominations, and they would be competent to conduct classes. He would very much

wish that they were supplied with means for thus extending their usefulness. Another thing he could wish to see was a Protestant library in every village. (Hear, hear.) In some retired villages Ritualism was rampant, but there were always some intelligent men willing to read good Protestant books if they were to be found in the village library. Dr. Manning, of the Religious Tract Society, had promised to assist them in this respect, and he hoped to see half-a-dozen Protestant volumes in every village library which intelligent men and women might study for themselves. He might state that the Chairman had offered £100, to be competed for in prizes by students in colleges connected with his own denomination. There was another matter in which they were interested—namely, the teaching shorthand to young men. When Dr. Davis was among them, he pointed out that the Jesuits in Ireland taught this art to all the young men they could get hold of; and on enquiry it was found that many of these were sent over to England to be engaged on the press. They therefore thought it would be well to give young men the opportunity of learning shorthand, making it a condition that they should attend the Protestant classes at the same time. In this way about 1,000 young men had been trained; but at present the classes were suspended for want of funds, but he hoped that ere long they would be able to resume them. (Cheers.)

The Rev. W. H. BARLOW said it was admitted that there was a necessity for a more thorough knowledge of the Roman Catholic question. They remembered the Papal aggression of 1850, and now they were threatened with a similar invasion in Scotland. Roman Catholic schools and monasteries were rising on every side; their priests and sisters were being pushed into workhouses, and a Roman Catholic Cathedral was rising at Oxford. Dr. Newman had been elected a fellow of a college in that University; and it was the special aim of the Romish hierarchy to reconquer (as they would call it) this country to what they called the faith. This Society's plan embraced a threefold mode of operation, by classes, examinations, and lectures. It must not be supposed that every educated man knows enough of the history of the Reformation for general purposes. He had found as a trainer of young men for missionary work that it was necessary, even in order to understand the Articles of their own Church, to study the circumstances and the conflicts on which they were framed. And just as they would go through a book like Dr. Colenso's book, and met its errors point by point, so they must be fortified against Romanist error on the other hand. (Hear, hear.)

The Rev. Dr. MANNING said, if fifty years ago any one had predicted that in the present generation Romanism would become a grave and serious peril, he would have been set down as a fool; and yet this had strangely come to pass. And what if a prophet had gone further and said that this growth of Romanism in our own land would be coincident with its decay in all other countries over which it then held sway? Well, the Roman States are confiscated, the Pope is a self-immured prisoner in the Vatican—the Bible

Society, and the Tract Society, and half-a-dozen Protestant Churches are doing their work in the Eternal City; the Waldenses have poured over the borders, and are preaching the Gospel with marvellous success. Again, in Spain, there is an open door for the Gospel. And all this at a time when in this England of ours a large section within the Church of England indignantly repudiates the name of Protestant, and brands Protestantism as schism, when Romanism not only numbers its converts by the thousand, but numbers among them the learned, the noble, the devout. Some three years ago, going from San Francisco to New York, he became intimate, during the long railway journey, with some Roman Catholic missionaries returning from a mission to South America. The leader of that party said to him, "Depend on it our victory in England is very much nearer than you think. England is the most hopeful field for us in the whole world. In twenty years England will be ours." He did not believe that (cheers), and yet he was quite sure his companion believed what he said; and his faith was not without much to sustain and support it. There would be ways of meeting this advance which it would not be proper to discuss in that hall. But Rome had always shown herself skilful in adapting herself to political organization. She could bless trees of liberty, and at the same moment whisper insidious counsels into the ears of despots. There was no hope from repressive legislation; there was no mesh in our net that Rome could not creep through. As to the press, he would naturally be the last to disparage the effect of a religious and Protestant press; but anti-Romanist books were a drug in the market. Speaking as a publisher, if any one came to him in Paternoster-row, looking simply to what books he could sell and make a profit by, he would not look at a Protestant book. The Tract Society, it was true, did publish such books, believing it to be their duty to promote the spread of Evangelical religion, whether it did or did not pay; but still the fact remained that only a very small section of the public would read books on this question. As to the eventual result, he had no fear. The immediate future did seem somewhat dark and gloomy for our Church and country; but in the end the victory was assured, and it would be theirs. (Cheers.)

The Rev. Dr. MAGUIRE, who rose to announce the names of the successful competitors, said he had no doubt what he had to say would be a matter of interest to some at least, and his words would be worth their weight in gold. (Cheers.) He would just explain that on this occasion they had only the prizes of one class to distribute instead of, as formerly, those of several; because arrangements had been made for distributing prizes to other classes in their own more immediate locality. He referred with pleasure to the class he had held in the City of Bristol, which the Chairman so well represented in Parliament. Some 800 or 900 young men and women attended his lectures in the beautiful Church of St. James. At Cambridge one-half of his class was composed of undergraduates. It was proposed that the prizes should be open to those even who had gained high places in the tripos; but after consulta-

tion with the heads of houses it was resolved to restrict them to undergraduates. He could not omit to say how much they were indebted to the kind aid of the Chairman for the success which had attended the classes at Nottingham. All the students at the Nonconformist college attended, and he was sure it would do them no harm. (Hear.) As to the prizes now to be declared, he would say this was a good average class, so that some who might in other classes have gained a prize had not succeeded here; and he might say that although the proportion of female students who were successful was smaller than usual, this was simply because in the City their classes consisted mainly of young men.

The prizes were then distributed by the Chairman. The first prize £10, W. Greenwood; second, £7, Thomas Denham; third, £5, J. Greer; fourth, £3, W. A. Long; fifth, £2, Robert V. Greene; sixth, £2, William Walker; seventh, £2, William Ledlie. Book prizes: Charles Humberstone, William Steele, Emily D. Kirkwood, Alfred Griffin, Thomas Rees, William Strong, Thomas J. Robertson, Frederick W. Cook, Marie L. Lea, William Little, Frederick Pickering, Henry A. Bywater, Alice S. Jackson, P. W. D. Brockman, Ernest W. Smith.

The CHAIRMAN then said,—I shall detain you with but a very few words, but I am anxious to express the pleasure I have felt in being here to-night. I have been disposed at times to look upon Protestant efforts with a good deal of jealousy,—not, I hope, that I have been lukewarm in my attachment to Protestant principles, but because these efforts seem somehow to trench too closely on personal antagonism. But I have watched the proceedings of this Association and thoroughly approved the action it has taken. I have no doubt there is a full absence of any effort to build up mere denominational interests. I wish these lectures could be repeated ten times over. I have no doubt that the spread of Protestant principles must tend to promote the liberty of the people. One of the great dangers of the day I believe to be the growth of ecclesiasticism. Now, the tendency of these lectures is to lead Englishmen to exercise the right of private judgment respecting their responsibility to their Maker. But I am bound to say the enemy is in possession of the citadel. We profess to be a Protestant people, but there is such an amount of concession to Rome within the Established Church that we need to get rid of this monstrosity, or we shall be in the danger of which Dr. Manning has spoken. I have had something to do with honest controversy between church and chapel—less of late years than formerly, because I believe we should rather be drawing nearer, those of us who hold heartily together on this question. I have felt drawn to aid the efforts of Dr. Maguire, and, in Nottingham or elsewhere, I would be glad to stand by his side, holding as he does those truths which are essential to the religious life and liberties of England. There are two points alluded to in these lectures in which I take special interest. The effect of these lectures is to check the excess of priestly influence and to raise the authority of the Scriptures. I observe that

in the syllabus there is a reference to the spread of infidelity on the one hand and the spread of superstition on the other. We need men of the highest culture to go forth and meet the efforts of scientific men to undermine the faith of the people. There never was a time when greater efforts were made by men of high culture and great intellectual powers to undermine our faith in the Scriptures. I felt pleasure, therefore, on a former occasion in tendering pecuniary help to this Institute, especially as to the lectures at Nottingham College. I believe every Nonconformist minister as well as every clergyman of the Church of England ought to be a lecturer on Protestant principles. I do believe in the existence of great dangers, in the progress of principles adverse to the spread of pure religious truth and of personal liberty—for the two are combined. I rejoice to have been here, because I know that a great and valuable effort is being made on behalf of principles in which I most heartily agree, and whenever personally or in any other way I can co-operate in your work I shall always be ready to do so. (Cheers.) I have been requested to move—That this meeting rejoices in the success of the efforts made by the Protestant Educational Institute, especially in connection with its Protestant educational classes, to instruct young men and young women in the principles of the Reformation as opposed to Romanism and Ritualism; and they deem it to be of the utmost importance that the hands of the Institute should be strengthened to enable it to establish similar classes throughout the country.

The Rev. L. B. WHITE seconded the resolution. A vote of thanks to the Chairman was moved by the Rev. Dr. MAGUIRE, and seconded by Mr. GREENWOOD (the winner of the first prize), and briefly acknowledged; and the Rev. Mr. BELLAMY having pronounced the Blessing, the Meeting closed.

BATH CLASS.

A course of lectures, on subjects similar to those delivered to the City of London class, was given in St. Matthew's, Widcombe, by the Rev. Dr. Maguire. The lectures excited much interest. There was a very gratifying attendance and competition for the prizes. A meeting was held in the Guildhall on 17th June, the Rev. W. A. Cornwall in the chair. Addresses were given by the Chairman, Rev. Dr. Maguire, Dr. Badenoch, Mr. Farrant and others.

The following received prizes:—First prize, £5, Sarah M. Marsh; second, £3, Alice E. Kettlewell; third, £2, S. Ellen M. Whitaker; fourth, "History of Protestantism," 3 vols., Martha A. Quick; fifth, "Pilgrimages to Rome" (Seymour), Ellen C. Slater; sixth, "Evenings with Romanists" (Seymour), Margaret Tyler; seventh, Ditto, Ditto, Maude Kemmis; eighth, "Mornings with the Jesuits" (Seymour), Alice M. B. Winckwork; ninth, "Pilgrim's Progress" (Cassell's), Frances V. Aylmer. Honourable mention: C. Louise Beaver, Emily Jones, Henrietta J. Judall, H. J. Pasmore, Lucy A. Eyre, Julia Hutchins, Gordon M. Saville, Francis F. Cox, Emily S. Young, Annie S. Barnard, Blanche

Hutchins, Jesse Dixon, and Hannah H. Griffith. The sum of £10 was contributed by the Bath Protestant Alliance towards the prizes ; and five volumes, handsomely bound, of the Rev. Hobart Seymour's works, were presented by Mrs. Seymour.

On the subsequent afternoon a drawing-room meeting on behalf of the work of the Institute was held at Miss Broke's residence, Marlboro'-building, Prebendary Anderson taking the chair. The Rev. Mr. Way, the Rev. W. A. Cornwall, General Eden, T. Stokes, Mr. Goldie, and other influential friends were present. Drs. Badenoch and Maguire explained to the meeting the origin and success of the work of educating the country in Protestant doctrines, and the method adopted in carrying on this educational movement. Mr. Cornwall also addressed the meeting on the importance of extending the work in every town in England.

BRISTOL CLASSES.

The Rev. Dr. Maguire conducted a class in St. James's Church, Bristol. The attendance was unusually large,—sometimes as many as 800 to 1,000 persons being present. There were also a very large number who competed for the prizes.

A meeting was held on the evening of the 17th June in the Lesser Colston Hall, to present the prizes. The chair was taken by Colonel Savile.

The proceedings were opened with prayer by the Rev. C. W. Hickson.

The CHAIRMAN remarked that they had met for a very pleasing purpose, that of distributing prizes to those who had been successful in the classes that had been instituted for the purpose of spreading Protestant education. These classes were of vital importance ; and why ? Because every writer in the New Testament, writing under the inspiration of God's own Holy Spirit, forewarned them of false doctrines and false teachers rising up amongst them. Don't let them think that they were safe from false doctrine in these days. If it were possible men would arise who should deceive the very elect, and therefore it was wise that they should study the doctrines brought before them. Was it not also necessary because they saw false doctrines all round them ? Everybody in Bristol knew the controversy that had been going on in their beloved Church of England. They had amongst them men who he dared to say were teaching not the doctrines of the Church of England, not Protestant doctrines, but Romish doctrines. They had seen in a local church that in consequence of apathy, or perhaps tenderness on the part of the Bishop of the diocese, an erring clergyman had been allowed to go on from year to year propagating those doctrines. The Bishop, however, had now faithfully and boldly, amid much opposition, stopped one church at least from teaching those doctrines. They ought to thank the Bishop for what he had done ; they ought to strengthen his hands as far as possible ; and they ought to indoctrinate far and wide those with whom they might be brought into contact with the truth, so that they

might know and feel that the Bishop was only doing his duty faithfully towards his flock and Church in stopping this heresy amongst them. (Applause.)

The Rev. T. GRAHAM said their thanks were due to the Rev. Dr. Maguire for his lectures, and to the Protestant Educational Institute for sending him. Was there anything in their own time that called for such controversial lectures? He thought there could be but one answer to that question. There were some who would persuade themselves and others that in the increased enlightenment of the present day, in the diffusion of knowledge, and in the spread of liberty, they had ample securities against a revival of a system so corrupt, so dark, so false, and so fatal as the system of Popery. But they had to deal not with mere theories or speculations, but with plain, sober, and stubborn facts. Popery was not an improved thing, it was not a modernized thing; and he believed that if it had the power it would burn Dr. Maguire to-morrow. If they had only to deal with Popery pure and simple, with the Church of Rome herself, they would have little to fear. The danger was not from Cardinal Manning, Dr. Newman, and such men. He defied all of them to make any practicable breach in the Protestantism of England if only the Church of England were true to herself and true to her principles. The danger was from those men inside the Church of England who would reverse the engine of the Reformation and un-Protestantize this Church and nation of England. It was not a question of lights, flowers, or gorgeous vestments, and such like—although there was a danger in the introduction of such things—they were but the dust thrown into the eyes to conceal the real intention. The real intention of those men was to thrust aside the simple minister of the Gospel, and to substitute in his place a human priest endowed with all the dread and tremendous powers which were claimed by the priests of the Church of Rome. That intention meant degradation, it meant the confessional, it meant slavery, it meant the ruin of domestic peace, the ruin of domestic happiness, ruin to confidence between parent and child, ruin to confidence between husband and wife. It meant the highest possible dishonour to the one great Mediator betwixt God and man, the one High Priest of their confession, Christ Jesus. (Applause.) They must all feel indignant sympathy with the Bishop in the abuse which had been heaped upon his lordship because of his refusal to sanction under the authority of his licence certain practices which were not only illegal, but were entirely foreign to the tone, principles, and doctrines, of the Reformed Church of England. (Applause.) Referring to the recent meeting of Ritualists, he said surely it was almost treasonable on the part of men holding high and distinguished positions in society to openly declare before hundreds of their fellow countrymen that they intended to break one of the laws of the land. Surely, also, it was a strange forgetfulness of the facts of the case to say that St. Raphael's church was closed by the Bishop. It was not closed by the Bishop, but by those who chose to say

that they would either conduct the services of the Church in an illegal manner or they would not conduct them at all. What was to be done? For his part he believed that their great aim should be the diffusion of information. (Applause.)

The Rev. Dr. BADENOCH next addressed the meeting, and said Bristol had shown the largest attendance of any town at these classes. He was glad to see this old Reformation city of Bristol showing such an interest in the Reformation. He urged that in these days pure Biblical education was more than ever necessary in order to meet Popery, which was an enemy not only to spiritual, but social and political peace. (Applause.) This society had now been at work ten or eleven years, and during that time 41,000 students had passed through these classes.

The Rev. Dr. MAGUIRE then addressed the meeting, and afterwards the prizes were distributed as follows :—1st, £5, Miss Maria Mackenzie ; 2nd, £3, Thomas G. Reed ; 3rd, £2, Miss Bessie Andrews and Miss Amy M. Merry ; also book prizes to the following :—Florence Isabel Lilly, Mr. Walter Kellaway, Miss Mary Jane Vidal, Frederick George Winscombe, Miss Fanny Catherine Hall, William Henry Body, Miss Sarah Hartland Wright, Llewellyn John Gittins, Thomas James Parsons, William Henry Brooks, Miss Ellen Louisa Kate Cooke, and Frederick Baker.

The Rev. Canon COOPER then addressed the meeting, remarking that they were greatly indebted to the Institute for diffusing such valuable information. Referring to the countenance the Bishop gave the society, he remarked that a certain eccentric stranger stated at the Victoria-rooms that the Bishop was disliked. He (Canon Cooper) asked the people of Bristol if that were true. ("No," and applause.) Such a statement, if not a falsehood, was at least a mistake. (Applause.) If anything could endear the Bishop more and more to the Evangelical clergy and the Protestant people of Bristol it was the course he had pursued in stopping that half-way house to Popery in this city (St. Raphael's). Another statement made at the meeting at the Victoria Rooms was that no remonstrance had been forwarded to Mr. Ward by the Bishop. That was not so, the Bishop had remonstrated again and again. (Hear, hear.) The result of the Bishop's action would be to bring the Protestant party in the city closer together. It was in contemplation to hold a meeting in Bristol to show that they had no sympathy with strangers from a distance who made slanderous attacks on the Bishop. (Applause.) He trusted that Bristol would come forward as in the old time, in the time of Popish aggression, and in her might and strength show her determination to stick to the principles of Protestant truth and her opposition to those who were trying to lead them away from it. He had no sympathy with those timid persons who would stand back at this crisis. It was their duty to go forward. They had stopped too long in taking action, and now every man and woman should step forward and assist in putting down that which was attempting to sap the foundations of Protestantism.

The Rev. T. C. PRICE, in addressing the meeting, spoke of the

value of the operations of the Institute, and to the danger that arose from the spread of Ritualism. With reference to the action of the Bishop as regarded St. Raphael's it must be satisfactory to him to know that the course he had adopted met with the approval not only of the great body of Churchmen in this city, but of Protestant Nonconformists also. However a certain dignitary of an adjoining diocese might think fit to speak of the head of this diocese his lordship might rest assured that he had the respect of the great body of the laity, and of the leading and most influential members of the Protestant Nonconformist bodies. (Applause.)

Mr. J. INSKIP, in addressing the meeting, remarked that the Bishop, like many other well-abused men, was none the worse for the abuse that had been heaped upon him. He did not know how his lordship felt, but he (Mr. Inskip) should begin to suspect himself if he found that in religious matters he was receiving the commendation of Archdeacon Denison, Mr. Randall or Mr. Ward. They heard a great deal about conscience, but who could believe that a conscientious desire to obey the law of the Church lay, as alleged, at the root of all those disturbances that Mr. Ward was making? Who could believe it? What was Mr. Ward's position? He stated that he conscientiously wished to obey the law of the Church of England. Where did he find the law which he was setting up for himself? He (Mr. Ward) contended that, as regarded three points, he should be an unfaithful son of the Church if he surrendered them, and that the Bishop was simply requiring obedience to Privy Council-made law. Ritualists seemed to think that if they sneered at the Privy Council they made a very strong point. Mr. Ward, however, accepted orders in the Church of England on the distinct understanding and with the full knowledge that the Judicial Committee of the Privy Council, as advising Her Majesty, would be the last tribunal that he could resort to if he wished to protect himself or that an accuser could resort to. Had not Mr. Ward and those who thought and spoke with him promised obedience to that authority they would not have been ordained. Further than that, the mixed chalice and the use of lights had been previously decided by five out of eight eminent counsel consulted by the English Church Union and by Dr. Phillimore, the Dean of Arches, to be illegal. The excuse put forward by Mr. Ward was not only foolish and absurd, but untrue, unfair, and disingenuous. The fact was Mr. Ward and the Ritualists looked for their authority outside the Church of England, far beyond the bishops of the Church of England; they looked to the practice, usages, doctrine, and teaching of the Church of Rome. (Applause.) In conclusion, he moved a vote of thanks to Dr. Maguire and the Chairman.

Also there has been a class conducted by the Rev. C. W. Hickson, in connection with the Bristol Protestant League, in St. Bartholomew's Schoolroom. The Protestant Educational Institute, through its examiner, Mr. James Todd, adjudicated prizes in books consisting of 12 volumes, which the Institute provided.

Why am I a Protestant?

BECAUSE I protest against all *teaching opposed to the Holy Scriptures*, believing the Bible to be "the Word of God." "Thy Word is truth."—John xvii. 17. "Every word of God is pure"—Prov. xxx. 5; 2 Peter i. 21; 2 Tim. iii. 16—and the Holy Spirit its only Infallible Interpreter. "He shall teach you all things."—John xiv. 26.

II. Because I protest against the *supremacy of the Pope*. There is, no Scriptural authority for this assumption. Jesus saith, "Whosoever of you will be the chiefest shall be servant of all."—Mark x. 44: "Neither as being lords over God's heritage, but being ensamples to the flock."—1 Peter v. 3. "Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."—Matt. xi. 29, 30.

III. Because I protest against the *vaunted infallibility of the Pope and the Church of Rome*. Do we not see in this a mark of—"that Man of Sin," "the Son of Perdition," who, "as God sitteth in the temple of God, shewing himself that he is God?"—2 Thess. ii. 3, 4; Jas. iv. 6; Prov. iii. 5—7; 1 Cor. viii. 2.

IV. Because I protest against the doctrine of *transubstantiation, the sacrifice of the mass, and the withholding of the cup from the laity*. "Drink ye all of it."—Matt. xxvi. 27. "Christ was once offered."—Heb. ix. 25—28. "By one offering He hath perfected for ever them that are sanctified."—Heb. x. 14; Luke xxii. 14—20. The Lord's Supper is a commemorative ordinance, not a propitiatory sacrifice—"This do in remembrance of me."—1 Cor. xi. 23—29.

V. Because I protest against the *worship of the Virgin Mary and the invocation of saints*, as being contrary to the express command of God. "Thou shalt worship the Lord thy God, and Him only shalt thou serve."—Matt. iv. 10; Deut. vi. 13—15; Ex. xx. 3; xxxiv. 14. "There is one God, and one Mediator between God and men, the Man Christ Jesus."—1 Tim. ii. 5, 6; John xiv. 6; Col. ii. 18; Rev. xix. 10; Rev. xxii. 9.

VI. Because I protest against the *adoration of images and relics*, such as images of Christ, the Virgin Mary, the statue of St. Peter at Rome, the image of Rimini with moving eyes, the coat at Trèves, the house at Loretto, crucifixes, amulets, &c. Is not this gross idolatry? "The mystery of iniquity;" "lying wonders."—2 Thess. ii. 7—13. "Thou shalt not make thee any graven images, or the likeness of anything that is in heaven above"—"thou shalt not bow down thyself to them," &c.—Deut. v. 8, 9, 10; Ex. xx. 4, 5; Deut. iv. 12—20. "I am the Lord: that is My name; and My glory will I not give to another, neither My praise to graven images."—Isa. xlii. 8; xl. 18—29; xlv. 6—20.

VII. Because I protest against *auricular confession and priestly absolution*, that unholy system of despotic power which enchains the mind of man to the creature and prevents the soul from looking in adoration and confidence to its Creator and Redeemer "Look unto Me, and be ye saved, all the ends of the earth ; for I am God, and there is none else."—Isa. xlv. 22 ; xliii. 25. " My people have committed two evils ; they have forsaken Me, the Fountain of Living Waters, and hewed them out cisterns, broken cisterns, that can hold no water."—Jer. ii. 13. " If any man sin, we have an advocate with the Father, Jesus Christ the righteous ; and He is the propitiation for our sins."—1 John ii. 1, 2 ; Acts xx. 21. " Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. iv. 16.

VIII. Because I protest against *the Latin service*, as not being understood by the people. " Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken ? for ye shall speak into the air."—1 Cor. xiv. 8—20.

IX. Because I protest against *the doctrine of purgatory*. " The Blood of Jesus Christ His Son cleanseth us from all sin."—1 John i. 7. " He is able also to save them to the uttermost that come unto God by Him."—Heb. vii. 25 ; Luke xxiii. 43. " Blessed are the dead which die in the Lord from henceforth ; Yea, saith the Spirit, that they may rest from their labours."—Rev. xiv. 13 ; John xi. 25, 26.

X. Because I protest against *the doctrine of the merit of works, penances, and the sale of indulgences*. " When ye shall have done all those things which are commanded you, say, We are unprofitable servants : we have done that which was our duty to do."—Luke xvii. 10. " By grace are ye saved through faith ; and that not of yourselves : it is the gift of God : not of works, lest any man should boast."—Eph. ii. 8, 9 ; Isa. lxiv. 6 ; 2 Cor. v. 21.

XI. Because I protest against *withholding the free use of the Holy Scriptures from the people*, " which are able to make thee wise unto salvation, through faith which is in Christ Jesus."—2 Tim. iii. 15. And " *teaching for doctrines the commandments of men.*"—Matt. xv. 1—9. " Search the Scriptures."—John v. 39. " Thy word is a lamp unto my feet, and a light unto my path."—Ps. cxix. 105 ; Isa. viii. 20 ; 1 Peter i. 23—25 ; Rom. xv. 4.

" Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ; speaking lies in hypocrisy ; having their conscience seared with a hot iron ; forbidding to marry ; and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."—1 Tim. iv. 1—8 ; 1 John ii. 18, 19.

XII. Because I protest against *the persecuting and intolerant spirit of the Church of Rome*, expressed in the decrees of her Councils ; the oaths taken by her bishops and archbishops for the extermina-

tion of heretics, and exhibited in the well-known and atrocious cruelties of the Inquisition, and in the history of every country where she has had dominancy. "The wrath of man worketh not the righteousness of God."—Jas. i. 20. "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."—Rev. xvii. 6; xviii. 24. Are such "followers of God as dear children?" do they "walk in love"?—Eph. v. 1, 2. "God is love."—1 John iv. 16.—"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John iii. 16.

The Name of Jesus.

By THE REV. ROBERT MAGUIRE, D.D.

"That at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." (Phil. ii. 10.)

I HOPE I need not depart, for very long, from so glorious and edifying a topic as this, to speak of a possible misapprehension of this text, as though it justified the act of bowing at the mention of the name of Jesus. It is too grand a text to be reduced to so small an act as this would be. In the original, it is not "*at*" the Name, but "*in*" the Name of Jesus (ἐν τῷ ὀνόματι Ἰησοῦ); and it is the bowing of the "knee" and not the inclination of the *head* that is spoken of; and we all know that the bowing of the knee means prayer and homage. Professor Lightfoot, in his learned comment on this passage, says—"It is not 'the name Jesus,' but 'the Name of Jesus.' The name here must be the same with the name in the preceding verse. And the personal name *Jesus* cannot there be meant." For myself, I bow at the mention of the Name of "Jesus Christ" in the Creeds, as a custom, in which I have been brought up from my youth; and for this reason (custom and habit) I do so, but not on the authority of this text, which in truth says nothing about such a gesture at all. And as to others, it is a matter of indifference to me, whether they bow or not; if it is any help to the devotional feeling of any, God forbid that I should interfere; I only desire to protect this text from being quoted as the reason for it, as though it laid special honour on one name to the exclusion of all other names by which Jesus is called; and all of which are equally honourable.

Surely, the Name of "Christ" is entitled to the same honour as the Name "Jesus;" and He is called "Lord" and "Emmanuel;" and all these are of equal honour, so that if we are to bow the head at the mere mention of one Name, we would be bound to render not less reverence and respect when the other names are mentioned. There are some who decline to bow the head at the mention of the Name of Jesus, even in the Creeds, because they say that even the ordinary "custom" of doing so is derived from the misapprehension and misinterpretation of the text; and a "custom" which they believe to be founded on so great

a misrepresentation they refuse on any account to sanction. For these also I feel some sympathy. All, however, I ask is that whatever we may individually do in this matter, will be done conscientiously, and with due regard to the feelings of others, but certainly never on the supposed authority of this text. The text means the universal homage that is to be rendered to our Divine Lord, by whatever name He may be called. That time is not yet, but it is coming; and from age to age the Church of Christ is the witness to that truth. And one great proof of this is that in every prayer we offer, we offer it "in" and "through" the Name of Jesus—"Through Jesus Christ our Lord;" as in the words of our Divine Lord Himself when, using the very self-same phrase, He said—"Hitherto have ye asked nothing *in My name* (*ἐν τῷ ὀνόματι μου*); ask, and ye shall receive, that your joy may be full." (John xvi. 24.) We are thus enabled to fulfil the duty of this text by joining fervently in every Christian Prayer offered "in the Name of Jesus."

Indeed, the full meaning of the expression in the text will be attained only at the Judgment, for it is in regard to that great occasion that the Apostle uses the same passage in another Epistle—"We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. xiv. 10, 11). Here it is under the name of "Lord" that these words are spoken. And the whole passage is, in fact, a quotation from Isaiah, where it is God Himself who speaks the words—"I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear" (Isa. xlv. 23). Thus the self-same words are spoken of "God," and "Lord," and "Jesus;" so that if they mean the bowing at the name of Jesus, they would also mean the like gesture at the mention of the names of "God" and "Lord." But a much more solemn meaning than this belongs to this grand and noble text. It means the ultimate triumph of the dead and buried and resurrected Jesus, to Whom, in time, every man, and every creature shall render homage—"of things in heaven, and things in earth, and things under the earth." It means the full conquest of the now militant and then triumphant cause of Christ; and full conquest ends the strife. It means the stooping of the enemies of our Lord, at last, to their all-conquering King; the universal homage to the universal Lord. It is the assertion, on the part of Christ, of His sovereignty and kingly power, the authority of His irresistible might, or, as an old writer says, "God hath promised not only to break the stoutest back, but also to bow the stiffest knee." It is the climax of all the past history of Jesus, both Lord and Christ, from the cradle to the grave, from the Cross to the Crown, as the Apostle enumerates the stages of that wonderful Life—"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. iii. 16.)

Is Scotland to submit to Rome's Aggression?

BY MR. R. J. NIVEN.

WE live in a restless and unsettled age, and perhaps in nothing is the restlessness so great as in matters of religion. Before the Reformation there were spiritual bondage, and ignorance, and putrescence, broken at rare intervals by a few noble men here and there, struggling into light and liberty, most of them only to be driven to the stake by the relentless persecution of Rome. Claude of Turin, Savonarola at Florence, John Huss, and Jerome of Prague; John Wickliffe in England; Patrick Hamilton and George Wishart in Scotland, with others of lesser note.

But Tetzel and his Indulgences carried Rome's *pious* swindling too far even for that age. Luther was awake, and Zuingle, and Calvin, and Knox, and the English Reformers; the darkness was past, and the true Light shone. The history of this wonderful movement, in the various countries of Europe, fills volumes—a recent “History of Protestantism”* giving a most graphic and powerful description of the whole. What we have to do with now, however, is our own beloved Scotland, to which God gave, in 1560, a grander and fuller deliverance from the despotism and superstition of Rome than He ever gave to any land. We know how far we advanced then, and in a few years following; but how far have we progressed since? Not so far as some people are carelessly willing to believe: nor, indeed, have we always been going forward at all. The sun has, we fear, and that without any miracle, gone backward on the sundial of Scotland.

The Scottish Reformers saw so clearly the utterly corrupt and wicked character of the whole Romish system, that they swept it out root and branch. Its Mass, its images, its incense, its priesthood, its bishops, its monks and nuns, its crosses, its altars, all were purged out like an unclean thing, and the Reformers took the religion which they established in its place—not from Rome, nor even from Geneva—but from the pure Word of God.

The state of feeling at the time is well explained by the notable expression of John Knox, that he feared more the saying of one Mass than the landing of ten thousand armed men on the shores. Popery, however, although showing its old character in its Spanish Armada, and its Gunpowder Plot, was allowed again, openly or covertly, to creep in, and the devout and patriotic Covenanters resisted its tyranny with their blood, not counting their lives dear unto them, that they might finish their course with joy; dying for Christ's crown and covenant, and leaving a heritage of liberty which we enjoy, and think all too little of, till this day.

But the Popish leanings of our Stuart Kings soon culminated in the open joining of the Church of Rome by James VII., when, by a providential concurrence of events, there landed at Torbay, on 5th November, 1688, William III., of “glorious, pious, and immortal memory.” This memorable Revolution, by God's good providence being successful, the Settlement was made under which

* By Rev. J. A. WYLLIE, LL.D. Cassell, Petter and Galpin.

we enjoy our Constitutional liberty now, although there were some things wanting even in this, which have been the cause of trouble.

Our Constitution, then, was Protestant; we had our Bill of Rights, our Protestant Sovereign, and our Protestant Parliament. Rome, however, was scheming and devising all the time, never giving up the hope of once more ruling over all. Perhaps the first great national blunder, nay crime, in regard to this, was the establishment of Popery in Canada in 1763, and more specially by the Act 14 Geo. III., c. 83, of 1774,—the bitter fruit of which is, that in that thriving colony at this very hour, the assumption of the Romish bishops is well nigh intolerable.

Now, what requires our attention at present is this: Our Constitution is Protestant, the major part of our population is Protestant, our national institutions are Protestant—and, perhaps, the most careless of us wishes them to remain so. But what of the enemy? Rome is *semper eadem et ubique* and is much more to be dreaded to-day than in former times. Her Ultramontanism, her magnificent organization, her Infallibility, her determination (as Manning has said) “to subjugate and subdue, to conquer and rule, this imperial race,” shows that she means these things to take end. Manning writes again:—“England is the head of Protestantism, the centre of its movements, and the stronghold of its power. Weakened in England, it is paralyzed everywhere; conquered in England it is conquered throughout the world; once overthrown here, all is but a warfare of detail. All the roads of the whole world meet in one point, and this point reached, the whole world lies open to the Church’s will.”*. Does not this show all too plainly that the Church of Rome means to overturn the Reformation, to crush out Protestantism, to extinguish our liberties, and to make Britain as Spain? Will she succeed? God knows. But let us remember that God works by the use of means, and that nations are, and must be, punished *in this world*, for their national sin. A reference to history shows, in a most remarkable manner, that under Popish reigns, and under governments which have favoured Popery, there has been national decadence; and, when a change has been made to thorough Protestantism—as from Mary in England to Elizabeth; from Charles I. to Cromwell; from James II. to William III.,—national prosperity was the immediate result.

The history and present condition of Popish and Protestant nations show, that under Popery national prosperity is impossible. Or, as Lord Macaulay as put it, “Throughout Christendom, whatever advance has been made in knowledge, in wealth, and in the arts of life, has been made in spite of her (the Church of Rome), and has everywhere been in inverse proportion to her power. The loveliest provinces in Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned, by skill and industry, into gardens, and can boast of a long list of heroes, statesmen, philosophers, and poets.” We have a notable example in our own day; Spain, with a Queen

* Sermon preached before Dr. Wiseman, 6th August, 1869.

enjoying the Pope's blessing, remains degraded; Italy, with a King cursed by the Pope, enters Rome in triumph. Have we, as a nation, acted upon this knowledge and experience? We shall see. The Church of Rome asked that her members should be admitted into the British Parliament, disturbed the whole of Ireland with a view to get this done, and was refused. Why? Because our statesmen knew that, being admitted, she must and would use her position to destroy the religion and liberty of Britain; nay, that the Pope, by this means, should sit in Parliament by deputy, and have his behests carried out to our hurt. The memoir of Sir Robert Peel on this subject shows, that both the Duke of Wellington and he were opposed to the measure, and that they were afraid to pass it—so much afraid, that Romish bishops were examined on oath, as to certain Bulls which, if in force, should be inimical to our well-being. In this examination these men declared, yea swore, that the Pope was not Infallible, that he did not claim to have the right to depose kings and to absolve subjects from their allegiance, and that the Bull, "*In Cæna Domini*," with others on which they were questioned, was not in force. After this evidence, the Act 10 Geo. IV., cap. 7, of 1829, usually called "The Emancipation Act," was passed, and Papists were admitted to the British Parliament. The memoir, however, clearly shows that Sir Robert Peel and the Duke passed this Act, not because they believed it was right, but because they considered it a political necessity. Alas! for political expediency. It may seem hard to those who do not understand, to accuse these Romish bishops of wilful and deliberate perjury; but, then, did not the Council of Constance decree that no faith is to be kept with heretics? Will it be believed that these very Bulls were in three years after published in Ireland as an eighth book of Dens' Moral Theology; that the Infallibility of the Pope has been proclaimed, and made an article of faith; and that no jot is withdrawn of the claim to lord it over kings? Dr. Manning, on behalf of the Pope, says: "I acknowledge no civil power; I am the subject of no prince; and I claim more than this - *I claim to be the supreme judge and director of the consciences of men*—of the peasant that tills the fields, and of the prince that sits upon the throne; of the household that live in the shade of privacy, and the legislator that makes laws for kingdoms. *I am the sole last supreme judge of what is right and wrong.*"*

Note, however, further, that by the Act of 1829 Papists were admitted to Parliament on certain conditions, and swearing a certain oath, which was all too insufficient to bind them. But, in 1868, the Oaths Bill was passed, altering that oath very materially, and making it still easier for the Papist M.P. to be like Lord Denbigh, "An Englishman if you like, but a Catholic first."

Moreover, that Act of 1829 expels the Jesuits, and makes monasteries illegal. No Jesuit is allowed to visit the country, except to visit his friends, then only for three months at a time, and to report himself to the Home Secretary. This has, however, all been a dead letter. Jesuits, open and disguised, are not scarce in

* "Tablet," 9th October, 1864.

the country, and monks and monasteries are abundant. At this time there are in England 118 religious houses of men, and 297 religious houses of women. In Scotland there are 11 of the former, and 21 of the latter, the immense proportion of these having been set up since the Papal aggression of 1850. Fort-Augustus, in the Highlands, has just been handed over to the Benedictines for a monastery, where, the other day, the people met to adore a bit of the Cross of St. Andrew. (*Sic.*)

How far are we to go? Not much more than fifty years ago, scarce any Protestant in the land would have admitted the possibility of Papists being in the British Parliament; but they are there, and were last year able to obstruct its progress, so that on one occasion the House sat for twenty-six hours to get the better of them. But when they were admitted people said, "It is only a measure of justice, and it can do no harm; they will be content now." Will they? "Well, the Pope, at all events, cannot get his hand in," they would say; "there is no Canon law, he will never dare to appoint bishops in England." But this is just what he has done, and we have submitted. Again, "though England has a Popish Hierarchy, such a thing will never be attempted in Scotland—in the land of Knox—with its bibles, and its Sabbaths, and its well-instructed people; and, if it is, the country will be in such a flame that it will be found impossible." So, many people would have said long ago; but what do we see? A Popish Hierarchy for Scotland is now threatened, and the people are giving no heed to the matter. Some of our newspapers have written as if it were a desirable thing, and those who ought to have known better have said, "Well, what matters it? let them have a Hierarchy if they will." Alas! alas! for their ignorance and their unpatriotic carelessness.

Where is it to stop? They allow the Hierarchy; will they allow religious processions in the streets? And if it is demanded that all men should uncover when the Host passes, will they agree to that too? If we are to give up one thing after another in this way, where are we to stop, and what is to be the end of it? Any one may see, that if we allow all that Rome asks, we shall have her for our mistress before long, and not the most radical Protestant has any intention of this. Well, let us ask again: How far are we to go with these concessions, and where are we to stop? Religious equality—a thing absurd in itself—Rome does not want, except as a stepping-stone to what she has steadily in view all the time—viz., supremacy. Who is so foolish as to believe that Rome will be content with anything short of supremacy? Is not she the only true Church, out of which there is no salvation? Does she not hold that her Pope is the vicar of Christ, and Infallible; that at the Reformation she was unjustly deprived of her power, and that she is determined again "to subjugate and subdue this imperial race," God alone can say whether she will be able to carry out her dreadful threat; but if we are not to be destroyed, we must work and pray; we must not be afraid to play the man for our people and for the cities of our God.

THE ARMOURY.

Protestant Education.

Our readers are particularly requested to peruse the article titled "How Popery is brought in." The influential and earnest author shows, from experience, the necessity of still more active efforts to educate the country in the principles and history of Protestantism. An effort has been made, with success, to present sets of standard Protestant works in village libraries, in order that the people may refer to them on points of doctrine, and thus to enable parishioners to repel the inroads of Popery. Classes for this Session have again been established for the instruction of the people, and we earnestly plead for more funds to extend this very important department of the Protestant Educational Institute. The following, among many testimonials as to the usefulness of the work, from a young man who obtained a prize at one of our classes, will be read with satisfaction. He says:—

"I often find the value of the instruction I have received in the courses of lectures given by the association. There are nearly a hundred young men in this office, many indifferent to religion in any form, and several who attend Ritualistic churches, and I am bound to say that the Ritualists well drill their scholars, so that I am frequently crossing weapons with them, and yet in love, seeking always first (as may God ever give me the heart) to direct them to the one great and only Mediator. It is quite sad to see the erroneous notions they are taught. I can hardly help thinking that the men who teach young men and children that such texts as—"Go show yourselves unto the priests" support confession, are guilty of disingenuous conduct, preying on the simplicity of their pupils, or if they are sincere and teach what they believe themselves to be true one cannot but pity them. The remedy is, as was said at the meeting, 'The diffusion of information,' and the association having this object in view I humbly wish it every success."

How Popery is brought in!

A word to the unlearned, BY AN INDIGNANT PROTESTANT.

"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"
Acts xiii. 10.

PREFATORY NOTE.

It belongs to this age alone that the English people have allowed their churches to be destroyed and their dead both great and small to be disinterred and cast aside, to make room for a foreign service, and to restore a Popish ceremonial. Your churches are being *restored*. Restored to what? To the Popery from which they were cleansed at the blessed Reformation, through which the truth of Christ was reasserted and established by the blood of our forefathers. To make this evident to the least thinking among you, these few and simple lines have been penned.

Friends and Countrymen,—Painful occurrences in my own parish, where an ancient church has been most unnecessarily destroyed, in order to replace it by a building suited to Puseyite services, have led me to put together in the simplest words, so as to be understood by the most unlearned, what are the fundamental objections to this modern movement, by which the whole character of the services of the Church of England are being uprooted and made instrumental for bringing in all those errors of Popery which it cost our forefathers so much to put away, and which all men may and all men ought to read of in the Articles of Faith, bound up in our Prayer Books, and called the Thirty-nine Articles, and therein condemned as "blasphemous fables and dangerous deceits."

Now, as the plausible persons who are bringing back these errors are full of reasonings in order to blind the simple, let me give you, as shortly as I can, the reasons for objecting to these changes, which are all founded on what is called Sacerdotal principles (from *Sacerdos*, the Latin word for priest), and are meant to teach the Popish doctrine that it is the place of ministers to perform the service for the people, offer up the prayers *for* them not *with* them, and in fact play the part of Romish priests. You all may see that the Prayer Book is called the Book of Common Prayer, which means prayer in common. I know that many go to church for the sermon, and say they don't care about the prayers. Of this and by-and-bye; but it has been a great advantage and means of success to this Puseyite sect, who thus have been left unopposed to do much as they liked with our service; and though sprung up in the midst of it, and taking most dishonestly its emoluments, is far more opposed to the doctrines of the Church of England than any other sect of Dissenters; for there is really little or no difference in matters of faith between ourselves and the old Dissenting bodies,

who, chiefly on the subject of Church government, had the honesty to secede from an establishment of which they disapproved ; whilst the Puseyites preach and hold errors of doctrine wholly opposed to the Articles of the Church of England and fatal to every man's soul, putting the priest and what he calls the Church between him and his only Saviour.

These people are very subtle, and bring in their heresies by what they call ritual and the thin end of the wedge ; so I will go on to show you how to turn off their thin end, and answer their statements one by one. I need scarcely tell you that to wear a surplice in the pulpit instead of the gown will be about the first thing attempted in the way of changing the ordinances ; the minister will tell you it is quite an indifferent matter, then if indifferent why does he introduce it ? One thing is certain, that the gown is a legal preaching dress. It has never been decided whether the surplice is legal or illegal, therefore you should express a wish and determination to retain a dress which you know is Lawful, and has been worn by the Ministers of the Church of England for 800 years, and is now only sought to be " ousted," to use Dr. Pusey's own words, by *his* followers ; it is the badge of the enemy, and as such is to be abhorred by all true members of the Church of England. The Scripture says, " Abstain from all appearance of evil." *Thess. v. 22.*

Then the innovating minister generally proceeds with the campaign, as they call it, by turning to the east, making the school children do so, and gradually getting the congregation to do so ; this is not to carry out the old superstition of turning towards Jerusalem, which, though it is to the east of us, is to the west of so many of our brethren ; neither need I say it is *not* on account of the silly assertion that we expect our Lord to come in the east ; for we are told— " As the lightning shineth out of one part of heaven to the other part of heaven, even so shall the coming of the Son of Man be ;" but it is to the Communion table, which they call the altar, now generally placed at the east end of the church, that these people really turn ; for they profanely believe, and mean as soon as they can, to teach the doctrine of the real presence, as they call it, which the Papists teach in the Mass ; and believe that the bread and wine instituted by our Lord at His last supper as a perpetual remembrance of His death and sacrifice for us miserable sinners becomes in the hands of their priest *flesh* and *blood* ; absolutely, that at the will and word of a wicked and impious mortal, whom they call priest, the corruptible elements of wheat and fruit are changed into the living God ! This doctrine is too profane and blasphemous, and its results when followed out too degrading and disgusting for me here to enter upon ; but you will see it condemned in the 28th and 31st of the 39 Articles as " repugnant (that is) absolutely contrary to the plain words of Scripture ;" and in the note in the Prayer Book at the end of the Communion Service beginning, " Whereas it is ordained," you will find it again denounced as "*idolatry to be abhorred of all faithful Christians.*" This abomina-

tion is called the doctrine of the real presence, and is their real reason for turning to the altar, which is the place of the Popish god of bread and wine; and to it the Puseyites also turn to recite the creed, though, in face of the Articles of the Church, to which they have sworn obedience, they do not dare to say ~~but~~ shelter it under the old pagan practice; therefore, you are requested, in doing, you are really setting forth and doing reverence to the whole Saviour promised to be in the middle, not to one end of the but where the Popish god, whom you

It is also to carry out this Puseyite churches—where they chancel divided from the main screen, and several steps up to it. For the Communion table in it and the enclosure is meant for the chancel in the majority of permission of the minister or him to mark the difference between Popish times.

The galleries, which by our Father gather the people within hearing down; and the choir, of which imitate officiating ministers, will the galleries also, by spreading will be made a handle for bringing to be told the church is too large for

The tables of the commandments placed or so printed that they in these Puseyites dare not strike Papists do, they do not wish to

The next thing done will be the aforesaid choir, i. e., singing men and boys, in costume. If a choir consists of Christian men, joined together to sing God's praise, I am far from objecting, but should be thankful to see them in any church; but if they are a number of godless men and children collected for their good voice and love of music, surely if the 3rd commandment ever meant anything, it means to condemn these men, who openly in the face of the congregation take the name of God in vain and "sin as it were with a cart rope;" and in their sin partake those who listen to them and to their profanation of God's name. "My son, when sinners entice thee go not after them." Singing must be congregational, or it is blasphemy. Let those who sing, "sing with the spirit and with the understanding also." 1 Cor. xiv. 15. When therefore you are asked what is your objection to a choir, say you,

NOTICES OF THE BOOK.

DUBLIN TEXT-BOOK FOR SOLDIERS.—An excellent drill-manual for the pocket of the soldier; its contents thoroughly studied and imbibed will enable him to begin and carry him through "the good fight of faith." The selection of texts for a month is unexceptionable, and the accompanying verses and comments most appropriate.—*Christian*.

At a time when so much interest is awakened in regard to our military, we are glad to call attention to *The Dublin Text Book* (1d. and 6d.), and *Words of Comfort and Consolation* (4d.), both of which are pre-eminently adapted for distribution among soldiers, who have already shown a very high appreciation of them. A copy of the latter, specially printed in gold, has been presented to, and graciously accepted by, Her Majesty the Queen.

Word and Work.

that the Church of England is for Common prayer and praise, and that what the congregation as a whole cannot take part in, seems a *sham*, and those who act only the part of performers, place themselves under the condemnation of such as "draw near to God with their lips whilst their heart is far from Him," and that by attending such services, you are making yourselves "partakers of other men's sins." 1 Tim. v. 22.

Then, a most wicked and dangerous publication called "Hymns Ancient and Modern" will be brought in; it has been most wisely called "Popery's Poetical Pioneer." Though skilfully mixed up with familiar Protestant hymns, this pernicious book contains 148 hymns taken from Popish missals, breviaries, &c., and is full of idolatry, Mary worship, bread worship, and like abominations. It is computed that no less than 80,000 saints of the Most High were put to death in Spain alone. The hymn beginning,

The royal banners forward go,

was the favourite one sung by their torturers, and murderers at their martyrdom. Hymn 96, used also frequently on the same occasions, sets forth idolatry of the lowest kind, "O Tree of Glory, Thorns! Cross! Nails, &c., &c. May these all our spirits save,"

O tree of glory, tree most fair,

Is that what the Apostles called the cross? No, most certainly no! On the contrary, according to St. Paul, it was "an accursed tree." (Gal. iii. 13.) This hymn alone should have condemned the book in the eyes of all faithful Protestants; but if that was not enough the following should have filled the cup of indignation—

Shall we not love thee, Mother dear?

Is not this blasphemy? To sing hymns to a creature is an indignity offered to God. Never in the Bible are we told to worship the blessed Virgin. In that volume our Saviour is called the Son of God, the Son of David, the Son of Man, the Son of Joseph. Once only the people spoke of Him as the Son of Mary (the Romish title so frequently found in "Hymns Ancient and Modern.") From what Holy Scripture says we would in no wise derogate, "Highly favoured was she, and blessed among women" (Luke i. 28); but we cannot forget that on a memorable occasion when she and His brethren stood *without* desiring to speak with Him, in lieu of promptly rising to go and greet her, or bidding those about Him make way for her to approach, our blessed Lord answered and said unto him that told Him, "Who is my mother, and who are my brethren?" And then stretching forth His hand towards His disciples, added "Behold my mother, and my brethren! For whosoever shall do the will of my Father which is in Heaven the same is my brother and sister, and *mother*." (Matt. xii. 46-50.) "There is one God and one Mediator between God and man, the man Christ Jesus." These are the words of St. Paul, which neither Roman Catholics nor Ritualists can believe; if they trust to a woman's tender love, and must have a female intercessor. Truly this is a Godly book to use in Christian churches by ministers of

the Church of England! "A wonderful and horrible thing is committed in the land, the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof?" (Jer. v. 30, 31.)

Then Images of the cross will be set up, and you may be asked your objection to a cross. *In the church it is illegal, everywhere it is profane and idolatrous.* Thus saith the Scripture, "Thou shalt not make to thyself *any* graven image, nor the likeness of *anything*." Bishop Cox wrote thus, "I dare not minister in your Grace's chapel the lights and cross remaining, for the Scripture saith in the place where God gave His commandments He suffered no similitude nor likeness of *anything* to be seen." If a cross is not an object of reverence, but of ornament, are you to make an ornament of the instrument of torture by which our Redeemer suffered such cruel agony, and which the Bible calls a Cursed Tree? The material cross is an object of worship to the blinded Papists; are we to admit in our churches that which has been made in the hands of Satan a grievous idol and sign of anti-Christ? If the cross is an emblem of Popery it cannot be of Christianity. Therefore reject it, "lest you be numbered with the idolaters, and be made partakers of their plagues."

You will also be invited to assist in decorating the church on certain days, and you will be asked why the Church of God should not be adorned like all our private houses. But what saith the Scripture? "After all these things do the Gentiles seek; all that is in the world, the lust of the eyes, the pride of life, is not of the Father but of the world." Cain brought of the fruits of the earth and was rejected. Abel in *obedience to the commandment* of God brought the Blood of the Lamb, and this is ALONE what we may bring—all else is of the devil—devilish. God is a Spirit—"neither is worshipped with men's hands, seeing He *giveth* to all life and *all things*." Remember always, worship cannot be ornamental or the reverse; *worship* is communion between One spirit and another; ceremonies can be ornate not worship. "Offer unto God thanksgiving." "The ornaments of God are a quiet spirit," saith the Bible.

Daily service may be also tried. Remember the Scripture, "Be not righteous over much." The Lord God has set apart the seventh day for *public* worship. The six are for the labour of your hands and the duties of your calling; Church service in the week days may be convenient and useful in some places; but as a system, it is an invention of man and a device of priestcraft.

Finally, collections will be instituted at the services, and you will be called upon to assist in supporting all this worldly pomp and vanity; our churches were left us free by our ancestors, free to rich and poor, the tithes and lawful rates being quite sufficient for the spiritual worship and simple rites of the English Church. To assist in *restoring* the pomp and show of anti-Christian ceremonies is plotting against your own salvation. "When ye come to appear

before me who hath required this thing at your hands saith the Lord."

Having now, as shortly and plainly as I could, shown you the real meaning of all these so-called *harmless* ceremonies, let me give you a word on what has brought them in. Surely it is the great neglect of, and sinful ignorance of the value of public prayer, on the part of our congregations. If they entered into the service as they ought and are directed to do in the Prayer Book, joined in the responses and amens (which means so be it) as assent to the preceding words of the minister, the new sect would have had no excuse for bringing in their singing and mummeries, which they assert is more suitable for public service than a mere dialogue between the parson and the clerk, as was indeed too often the case; but from whence came this? I say from your want of faith, indifference, and selfishness. The Church of England prays for all sorts and conditions of men. Do you only care for yourselves? Do you not care for the country, our Parliament and Sovereign by whom our laws are made and our safety and welfare are maintained? Is this nothing to you? Does your evil heart of unbelief not acknowledge the hand of God ruling the nation? My brethren, should these things be so? Prayer is for ourselves and our children, at all times. Public prayer, for national blessings and public praise and thanksgiving, is *the owning Christ and His power before all men*. Great is our blame that we are indifferent to this matter. Let any man read carefully through the prayer appointed for Sabbath worship, and say if there is *one* thing asked for unneeded by the best of us, and then let him say if he can that he does not care about the prayers, he does not care about the parson reading them,—but he *should* care about entering into them himself, and this constitutes *public worship*. Let a man throw his soul into the service of the English Church in its pure form, and I will dare say he will never again think it a useless one, but will prove it a most fitting preparation for learning of the preacher. And now, brethren, to conclude, is it not written, "Provide all things honest in the sight of all men?" But is it Honest to break the law, to defy authority, to take advantage of the ignorance or the patience of the people? and to receive the endowments of the Church of England and preach, or otherwise bring in the doctrines of the Church of Rome? Doubtless there are thousands of our weaker brethren amongst the clergy, who out of false charity, for peace sake, and for lack of understanding, give way in these matters to the stronger minds who are using them for tools. Such "*withstand to their face because they are to be blamed*." Gal. ii. 11. And pray for them, "if God will peradventure give them repentance to acknowledging of the truth and that they may recover themselves out of the snare of the devil." 2 Timothy ii. 25, 26, "But of their seducers, those evil men who in these last days and perilous times are the willing instruments of Satan," read in chapters 2 Timothy iii. iv.; 2 Thessalonians ii.; 2 Peter ii.; Revelations xvii. xviii. *

* This article has been printed as a Tract for wide circulation, and copies may be obtained by applying to W. T. Gibson, 12, Haymarket, London, S.W. Price 2s. per 100.

Romish Priests on Board H.M. Ships.

At the commencement of the Session in Parliament a certain number of the Irish members, commonly called "Home Rulers," but in reality Ultramontanes, began to scold the Government and to threaten and obstruct public business. The result was that the Government gave way, and promised to accede to the request that something should be done to secure a place for Roman Catholic priests on board Her Majesty's ships. In consequence of this concession the Admiralty had to consider what could be done in this direction. This ended in the following minute of the Board of Admiralty, dated 7th June last, viz. :—"My Lords direct that when a large number of ships forming a squadron are sent on any service that would keep them for a considerable time away from a port where the services of a Roman Catholic priest would be available, arrangements are to be made for one to accompany the squadron." This minute alters considerably the arrangements which formerly existed. When ships were on foreign service, Roman Catholic sailors and marines were permitted to go on shore to attend the Roman Catholic chapel of the port. It was thus a voluntary service on the part of the men and incurred no responsibility on the part of the Nation. But by the minute now issued the men will be compelled to attend a Roman Catholic service, and we shall have to pay out of the public purse for Romish ceremonies as well as the salary of a priest. Moreover, one of our ships will likely have to carry a Roman Catholic priest on board and our officers to set apart a portion of the ship for the celebration of Mass.

The Vatican : and Secret Societies and Journalism in Italy.

The "Weekly Register" of 29th June states :—"The Pope has written an important letter to the Duke Salviati, president of the United States Roman Catholic Societies, giving his formal and express sanction to those societies, and exhorting members to preserve harmony and concord among themselves. These societies have for their object the defence of the (Roman) Catholic Church and of the rights of the Pope (e. g. the temporal power of the Pope and all his assumptions). The means employed are Congresses, schools and charitable works of all kinds as well as the maintenance of (Roman) Catholic journalism."

Intermediate Education in Ireland.

Probably the most important inroad on our Protestant constitution this Session is the bill relating to "Irish Intermediate Education." This bill was introduced into the House of Lords at a late period of the Session, and was so plausible in its nature that both sections of the House seemed satisfied with it. It passed through the House of Lords with very little discussion, the practical working out of the measure failing to be minutely examined. The *Rock* was almost the only organ that discussed the merits, or rather the demerits, of the bill. This led to opposition in the House of Commons; but it being the fag end of the Session, and questions of foreign policy engaging the attention of most men in the House, opposition to the bill did not gather a very large support. A few faithful men, and especially Mr. Charles Lewis, the member for Londonderry, however, exposed the dangers of the bill. They did not succeed in defeating the measure altogether, but they have secured a better Board of Commissioners than was anticipated, and one or two other improvements upon the bill as originally drawn. Still the bill is fraught with very serious consequences, and will likely result in endowing "a hundred little Maynooths" with a million of money taken from the spoils of the Irish Church. It will do this by paying to monastic and conventual seminaries, on the score of attendance of pupils, without any adequate security for their acquiring the basis of a liberal education. As these institutions produce pupils thus trained, another demand will be made for the endowment of a Roman Catholic University for their reception and graduation. In this way the priests in Ireland will keep an iron grip upon their votaries, and will make it more difficult than ever for Roman Catholic parents to send their sons either to the Queen's Colleges or to the Dublin University. If these anticipations are realized, this is one of the saddest blows that has been given to a liberal system of education in Ireland, and is a most serious blot upon the course of legislation during the present Session. The manner in which the bill passed through the House of Commons has been commented upon by the public press, and the *Saturday Review** contains the following significant observations:—"It may be impolitic to enquire what it is that has wrought so great a change in the minds both of Conservatives and Liberals on the question of Irish education. Why the Government should have thought fit to send a 'message of peace' to Ireland in the shape of a gift of a million from the surplus of the Disestablished Church, and why the Liberals should abandon their usual attitude of opposition and bless the Ministerial enterprise, which, according to all precedent, they ought to have cursed, are mysteries which are not revealed to the common eye. There is a reason, no doubt, for the action of both parties. *Conservatives who have hitherto been*

* 17th August, 1878.

accustomed to regard denominational education in Ireland with almost as much dislike as they bear to undenominational education in England, and Liberals whose watchword has so long been 'No concurrent endowment,' would not have completely changed their part and purpose, except for some good cause, shown or suspected." And Mr. Lewis has since published an admirable address* to his constituents on the subject. He says:—

I must renew and record my indictment against this measure on the two leading grounds: 1. That it offends against the rule of legislation established by the Imperial Parliament, that every school receiving direct aid from public funds shall be open to persons of all creeds, so as to be in that sense a national and not a sectarian institution. 2. That it breaks another leading rule, viz., that all such schools should be subject to definite State regulations, such as inspection, &c., with a view not merely to prevent proselytism amongst the students when in school, but specially to ensure that the school door is *kept really and not nominally open*.

Every proposal, by way either of amendment or addition, to mitigate the departure from these two rules or principles was peremptorily resisted, and of course defeated. You will defeat the main object of the Bill; The Bill will be rejected by those whom it proposes to benefit; The Bill will be worthless if you add these words, cried out Mr. Butt on every occasion. A provision requiring schools aided under the Bill not to refuse day scholars—a really effective Conscience Clause—or a mild addition to the so-called Conscience Clause (No. 7 of the Act), were alike protested against as BIGOTRY (*sic*)!!! If it was suggested that there was not an instance of a school aided by the State in England, Scotland, (aye) or Ireland, which was not subject to Government inspection, not only as regards the due carrying out of the Conscience Clause, but in relation to general management and efficiency, we were told that Mr. Butt and his allies would not have it, and that was enough. The Ministry re-echoed the cry of "The Bill, the whole Bill, and nothing but the Bill," uttered by the leader of the Home Rulers, and we saw the effects of this new Holy alliance (of which the Conservative party can hardly be proud) in the summary rejection of every amendment displeasing to the Home Rulers.

This was, indeed, the grand climax of obstruction; for one night, in excited tones, Mr. Sullivan said—"We will not let you have the Queen's College votes. We will resist to the last. We will use every obstruction the forms of the House will permit unless you will bring in your Intermediate Education Bill," or words to that effect; and forthwith the Queen's College votes are put on one side by the Government, and so on from time to time, at the bidding of Mr. Sullivan and Mr. Butt, and *were never brought on till this Bill was safe*.

It was commonly stated, and believed in the House of Commons, that the terms of this Bill had long ago been submitted to and

* Published by James Colhoun, Londonderry.

approved of by Cardinal Manning and Mr. Butt, and as it was promised not only in the Queen's Speech, delivered in the middle of January, but even so early as during the Session of 1877 (by Sir Michael Beach), there must have been some strange yet strong reason for its being kept back till the end of June, in the very crisis of the great Eastern Question ; and it is simply true to say that the country and the House of Commons were asked to consider this Bill, when they were wholly absorbed by the impending conflict on the great issue whether the Government was to be blamed or praised for the Treaty of Berlin and the Anglo-Turkish Convention ! Even if no progress with the Bill could have been made early in the Session, it was essentially a measure which the country ought to have had a full opportunity of understanding and canvassing, especially if, as I assert, and as the *Saturday Review*, though strongly supporting the Bill, states, "so great a change" has been commenced in our education policy.

Moreover, to what fund did the Government resort to carry out this bargain with the Home Rule party ? To the surplus funds of the Disestablished Church of Ireland ! Was it for this, then, to begin a system of concurrent endowment, that the Irish Church was disestablished and disendowed ? Is this to be the money-box to which Governments (and worse than all Conservative Governments) are to have resort to endow the institutions connected with other Churches and creeds, sweetening (?) the operation by flinging back a wretched coin or two to some of the institutions of the Church that furnished the spoil ? If so, then the "message of peace" will indeed be a root of intense bitterness that will spring up into a whole forest of Upas Trees. How passing strange is it that the Conservative party in both Houses, which cried aloud as to the infringement of the (seventy-years'-old) Act of Union by the Disestablishment Act, should be so tranquil as to the go-by given to the 68th section of that Act, expressly introduced to prevent (*inter alia*) the appropriation of the Irish Church surplus to education purposes, for the very purpose of eliminating a possible cause of religious discussion, dissension, and ill-will !

But my objections to this measure have not all been stated as yet. I have as much or more dislike to it for what it foreshadows, and for what it will lead to, as for what it does.

Is this measure or is it not an isolated Act of education policy on the part of the Government ? We have, unfortunately, abundant materials for an answer to the contrary.

1. The Lord Chancellor, in answering and refusing compliance with the requests of a deputation on the subject of this Bill, distinctly referred to the intention of the Government to deal with University Education, and it must be assumed that it will be on the same lines.

2. This measure is universally hailed by a particular section of the Irish and English Press as a mere pilot-fish, and a promise of "richer fruit" yet to come.

3. It is so treated by the whole Home Rule party in the House of

Commons, and if the "cat" was not already "out of the bag," it was plainly "let out" in the face of the House of Commons by the speeches of Mr. O'Connor Power (who plainly stated that this measure was "an experiment to see how much the Conservative party would stand"), Captain Nolan, and others, all of whom boldly proclaimed that they accepted it as a mere prelude to a larger measure.

4. I thrice openly challenged the Government that the Bill was meant as the precursor of a University Bill on the same lines.

5. Lord C. Beresford, one of the most devoted supporters of the Government, came out plump with the statement *that he heartily supported the Bill as one directly in support of "Denominational Education," and that he hoped it would be followed by another similar Bill giving "Denominational University Education" in Ireland.*

6. No Minister of the Crown said one word, either to curb the youthful enthusiasm of Lord Charles, the glowing anticipations of the Home Rulers, or the gloomy but genuine fears of your Member.

If such be the sort of measure foreshadowed by this Bill, we may expect in any case, as one indirect result of it, renewed attacks on the Queen's Colleges from the quarter which has already contributed such a series of persistent efforts to undermine their usefulness and influence, and prevent their success. It is not enough that the doors of Trinity College have been thrown wide open, thus giving a choice of Institutions at which young men of all creeds can be educated and obtain University prizes and distinction, without disability or drawback. A demand is made for a University whose doors shall be *shut except to one creed*, and on the plea of conscience it is to be assumed, for we are told so on high authority; and that (as regards the past) hundreds of young men of one religion have been deprived of University honours, if not of Collegiate and University training. Notwithstanding this, the Queen's Colleges have made headway, and the statistical records, even of Galway College, have shown clearly enough that, if this class of Institutions had met with fair play, they might have (much better than they have) answered the great ends for which they were established.

With the encouragement, and in the face of the precedent given and set by this last measure, it is but too likely that they will be met with a renewed and more fierce opposition, to clench, as it were, the last argument in favour of establishing a new and exclusive University, to be endowed (it may be), as Mr. Butt proposed in his Bill of 1877, out of the Irish Church surplus. How childish and insensible will be the Roman Catholic hierarchy if this course be not pursued! How unlikely that the Government and the House of Commons will, after their recent conduct, resist! If they should venture to make a faint show, Mr. Parnell, Mr. Biggar, Mr. O'Donnell, and men of like active spirit, will again

apply their leverage of obstruction, and—we can guess what will follow.*

But (some one will probably reply) the English Liberal party will surely resist it. The Scotch Liberals, at least, will certainly object. Surely, too, the few Irish Liberals outside the Home Rule camp, can be relied on to oppose it. The English Conservatives will not be dragged into it. I wish that reliance could be placed on the last hypothesis. It is true a serious defection might be caused in the House of Commons in the case of any such effort being made by a Conservative Government to endow a Roman Catholic University, and a still more serious defection amongst Conservative constituents; but the material political advantages likely to be reaped from this last experiment will, I fear, be too strong to keep back the hands and heads which designed it. There will be a Nemesis, I sincerely believe, if such a course should be pursued; but I earnestly trust that there may be no room or need for it,—that the Government will be wise in time, and not test the allegiance of many of their followers too much.

The few Irish Liberals, not Home Rulers, occupy a curious and perplexing position on this question. Where were they all in the divisions on this Bill? Every one of them absent! Why? Did they take no interest in the question? Are their constituents not deeply interested in it? Dr. Smyth, I know, had, unfortunately, to leave for Switzerland, for health's sake; while Mr. Dickson, of Dungannon, the only one who uttered a word, after making the astounding statement that the Ulster Presbyterians were in favour of the Bill, went off home (I suppose) to congratulate his Roman Catholic constituents, by whose support he sits as Liberal member for Dungannon. His thoroughly gratuitous and uncomplimentary statement, that I did not represent the views of the Irish Presbyterian Church in this matter, was singularly ill-timed, because I never suggested in my speech that I represented the views of any body of persons, while it is now quite clear that he directly misrepresented them. What, then, are we to expect from this quarter of the House of Commons?

As to the English and Scotch Liberals I have no right to speak for them; but those who knew anything of what was said privately on the Liberal benches during the time that this Bill was passing through the House of Commons, in the fading days of the Session just closed, will appreciate the influences which made Radical members of large English and Scotch constituencies vote for, or abstain from voting against, the Bill, which contradicted some of their most loudly-proclaimed principles. Any of the leading electioneering agents can tell where the support of the Roman Catholic

* It is impossible to convey to anyone outside the House of Commons the painful feeling entertained in the House by a very large number of us, who see the good order and dignity of the Assembly drifting on from bad to worse. It will soon be a House no gentleman will care to belong to. The Public Business Committee which sat this Session has turned out an impotent failure. Next year we are promised a continuous reign of King Obstruction, and unless strength of will, guided by discretion, come to our aid from some quarter, the House will be literally in bondage to a few of its members.

vote—"solid," as the Americans say—is necessary for Liberal success, or to confer victory on a Conservative candidate; and in the face of the desertion of their former ground by Liberal and Conservative leaders alike, candidates on either side may well be excused for giving way, during their election, on this great question of Irish Education.*

A serious point remains behind. The Act is to be worked by a Board, whose powers are so extensive that they will be able to mould and fashion its working most materially. By dint of untiring pertinacity on the part of myself and others, we got the names of the Board stated to the House, but at the very last stage only. Like the Bill itself, the Board does not improve on longer acquaintance. I abstain from going much into personal points, but it is not difficult to see where the strength of the Board will undoubtedly be—in the Roman Catholic section. Lord Belmore was, I believe, one of those prominent in *suggesting that the Conscience Clause should be struck out altogether*, and this is an evil omen indeed, for wretchedly weak as that clause is, it is at least a guide and a symbol. Dr. Porter and Dr. Salmon are both excellent men; but why, I ask, having regard to the position and relation of the Presbyterian body to the whole Protestant community of Ireland, was the former the only Presbyterian out of the four Protestants named? Episcopalians will, I am sure, cheerfully admit the inexpediency and injustice of this, though Dr. Porter is, I know, a tower of strength even alone. But the Board, after all, must act by a majority of those who attend and work.

We have given Mr. Lewis's earnest protest, in order that the Protestants of the kingdom may see the dangers that are imminent from this measure, and take energetic steps both at elections and in Parliament to check this new pro-Popish policy in Ireland.

Lord Denbigh and the English Government.

Lord Denbigh, at the annual meeting of the Education Fund of the district of Westminster, on 25th June, said: "I have always felt proud of being an Englishman—and especially when I come home, as I have just come, from foreign parts where I have heard how the Governments have done all they can to impede religious education, as they do in Italy, or Germany, and Switzerland and elsewhere, when I come back, and hear that this Government (the English), which as the late Pope said to me last year, seems to be the only Government now where (Roman) Catholics are free in the exercise of their duty."—*Tablet* Supplement, p. 4. 29th June.

* In what may be called Mr. Gladstone's own constituency, the Flint Burghs, an election took place on 5th July last, a fortnight after the introduction of the Bill into the House of Lords. The Conservative nearly on, polling 439 more votes than in 1874. I am assured that most of this addition arose from the Roman Catholic adhesion.

An English Ultramontane in Germany.

Mr. Bishop, an Englishman, and a pervert "was yesterday (25 June) convicted of bribing a sergeant to procure him copies of military papers bearing upon the mobilization of the Russian Artillery. The severest sentence for such an offence is three years' imprisonment. Mr. Bishop was sentenced to 80 months. His papers as well as the fact of his having been previously convicted in Italy of conspiracy on behalf of the Ex-King of Naples, leave no doubt that he is an ardent ultramontane, staking life and liberty on the one object of injuring those whom he considers enemies of the Papal cause."—*Times* Correspondent.

Mr. Chiniquy's Work in Montreal.

"We give with pleasure the testimony from an interesting volume,† just published of representatives of Presbyterian Churches from all parts of the world, held in Edinburgh last year, as to the success of Mr. Chiniquy's efforts among the Roman Catholics in Montreal. "In Montreal the Board employs a number of agents, chief among these is the Rev. Charles Chiniquy, the well-known ex-priest of Rome, through whose instrumentality thousands of persons have abjured the Romish religion. Mr. Chiniquy had for a number of years resided in St. Anne's, in the State of Illinois, one of the United States of America, and gathered, round him a large number of converts. In 1875 he removed to Montreal, and began a work in that city which is perhaps without a parallel. The only French Presbyterian Church in the city soon became too small for the crowds who thronged to hear him. A large edifice was purchased at a cost of twenty thousand dollars. This also proving insufficient to accommodate the converts from Romanism, another was built last winter, seated for eight hundred persons, which is regularly filled to its utmost capacity every Sabbath. At the communion in this church last April, one hundred and twelve were admitted to the Lord's table for the first time, all of whom had belonged to the Church of Rome six months previously. In the city of Montreal alone not less than between two and three thousand of the French speaking population have publicly renounced Romanism."

* S. Greg., Naz. Or. xix.

† John xiii, 1.

† Proceedings of the First General Presbyterian Council, held at Edinburgh July, 1877, pp. 835, 836. (Edinburgh: T. and A. Constable.)

The Jesuits and the Lake Nyassa Mission.

Two years ago, when the Scottish Mission set out for Lake Nyassa, it would appear that a Mr. Thelwall left England with them, with the object (as the *Weekly Register* informs us, page 411) 'of collecting natural history specimens, and of sending home a portfolio of drawings of the country for the *Illustrated London News*. When he reached the head-quarters of the Mission, he gave indications that he was bent upon inducing a (Roman) Catholic Mission to come out." Thus evidently the Scottish Mission had been misled, and had been the means of taking out a Jesuit, to plan and establish a mission for the Jesuits in Central Africa, alongside of the noble work planned and being carried out by Dr. Stewart and his party. The leader of the Jesuits has already issued an appeal for the organization of this mission. In that appeal he probably refers to Mr. Thelwall, and if so it shows that he was aware of his mission when he joined the Scottish party,—as well as Dr. Manning; for it is said, "A missionary of great experience has declared that the action of (Roman) Catholics at the present moment will decide whether the future of Africa is to be (Roman) Catholic or Sectarian," referring to the Scottish mission; and Dr. Manning says, "It lately fell to me to take part in the treatment of the missions in Africa on the Congregation of Propaganda," that is at Rome. The appeal of the Jesuits, published in England, proceeds to say, "The moment is propitious and will never occur again. An effort is about to be made by the Society of Jesus to establish (Roman) Catholic missions in the region lying between the 10th and 18th parallel of south latitude including both banks of the river Zambese. The Lake Massa, that of Banquelo, the head-quarters of the great river whose discovery crowns the enterprise of a quarter of a century, upon whose banks England's greatest traveller breathed his last. English (Roman) Catholics are earnestly begged to contribute according to their means to a mission which the Cardinal Prefect of the Sacred Congregation of Propaganda in a letter of December 22, 1877, declares so glorious to religion. It remains to us (the Jesuits) now to take possession of these regions in the name of Jesus Christ, and to establish missionary stations on the most important centres of population." (See *Tablet*, page 828, 29 June.) The Jesuits are thus sowing the seeds of future confusion, trouble, and even persecution to the real missionaries of the Lord Jesus Christ in the land for which so much has been done by Livingstone and Moffat, princes of Protestant missionaries, and their noble followers.

The Real Cause of Turbulence in Ireland.

The assassination of the Earl of Leitrim, barbarous and brutal as it was, is not to be regarded as an event that stands alone. The very terms in which it is designated, "*an agrarian outrage*," show it to be neither exceptional nor unfamiliar. It is simply the most recent item in a long series of similar crimes : a series that will never be terminated but with the extinction of the cause from which they have sprung.

What is that cause ?

How is it that capital that finds its way to Lagos, flies from Ireland ? No rich cargoes cumber its quays ; no shipping crowds its harbours. But why ?—that is the question. One English capitalist builds a cotton mill on the Liffey. Why do people burn it down ? Another establishes a large manufactory for patent fuel. They shoot his steward. A third tries Galway marble. They shoot himself. But why ?

Baron Deasy, a few years ago, in opening the Commission for the South Riding of Tipperary, described what he called the "*lamentable state of things*" resulting from the frequency of assassination and the total miscarriage of justice. It produced a feeling of insecurity among all classes, and society became disorganized. He attributed the failure of justice to one of three causes, he could not say which—sympathy with the offender, sympathy with the crime, or terrorism—which closed the mouth of the witnesses. He found by the constabulary returns, that *no fewer than eleven threatening letters had been received by persons residing in the Riding*. One gentleman had been threatened with death, if he continued to make himself so conspicuous by his exertions as a magistrate to discover the murderer of Mr. Baker.

Referring in conclusion, to the "*spirit of lawlessness and turbulence*" which lay beneath the surface of society, and "*developed into open crime*," his Lordship added :—

"I cannot tell to what we are to attribute this turbulence. It cannot be to distress or pressure, for the last harvest was admittedly an abundant one. There are no wrongs unredressed. *There must be some other cause for this state of things, although I cannot discover what it is.*"

What, then, is that "*other cause*" which Baron Deasy declared himself unable to discover ? The answer is at hand ; and it is one which the Protestant Electors of the United Kingdom should press unceasingly upon the attention of Her Majesty's Government. The one, the sole, the normal cause of the lawlessness and crime which have made Ireland the plague-spot of the Empire, is to be found in the chronic turbulence of the Popish priesthood. In proof of this assertion, we cite another witness of unimpeachable authority—Lord Plunkett. And the testimony of this witness is the more irresistible, coming, as it does, from the foremost not of those who

resisted, but of those who conceded the "Catholic claims"; and belonging to the period which preceded the fatal policy of concession to the Hierarchy of Rome. Addressing the House of Lords, in the midst of that great crisis which, with its fatal conditions and still more fatal issues, has now, after a lapse of forty years, re-appeared more menacing than ever, Lord Plunkett described the situation of affairs in terms which, exactly accurate as they were then, are now, in relation to the existing crisis, exact and accurate in a still higher degree. Summing up all in a single sentence, he said:—"The state of things is unexampled civil prosperity, and unexampled political danger;" a statement which he himself amplified as follows:—

"My Lords, it is a great mistake to suppose that for the last fifty years Ireland has, with respect to her civil concerns, been badly governed. On the contrary, it is but justice to say, that during that period a wise and liberal system of policy has, in that respect been adopted. You have opened to her, without distinction of Protestant from Catholic, all those channels of wealth which flow from unrestricted freedom of trade; you have given to all classes of her people an equality of civil rights; you have enabled her to accumulate all the great materials of national strength; you have raised her from the state of wretchedness and poverty, and ignorance and abjectness, in which the penal code had sunk her; you have associated her with yourselves in the concerns of this great empire, and have kindled in the minds of her people all those proud and independent feelings which belong to a powerful nation, associated in those high duties which so materially affect the destinies of the civilized world."

Such is Lord Plunkett's testimony to the civil prosperity conferred upon Ireland by the character of English legislation, before the passing of the Emancipation Act.

And yet, co-existent with this unexampled civil prosperity, there was "unexampled political danger"—"the Roman Catholic Association with all its dangers and all its licentiousness."

"My Lords, you can no longer affect not to see this horrifying state of things. . . . There exists, sleeping or waking, a power beyond the State; not a transient tumultuous movement; not casual rising against the peace; but a permanent confederation . . . involving in their constitution every principle of misrule, sucking into their vortex every thing which is involved in the common grievance, or which chooses to attach to its own interests and passions; bidding for all the rank, and property, and talents, and enthusiasm, and virtue, and for all the folly, and sedition, and madness, which are scattered through the great mass of society; which shall predominate depending on the accidental character of their leaders; holding all the component parts of society in a state of solution, uncertain what may be raised to the top, or what may sink to the bottom; exciting the occupiers of the soil, putting aside the proprietor, arming itself with all the powerful energies of religion, or defying all its wholesome influences, as best may suit the purpose of the hour."

Commenting on the recent murder, the *Daily Telegraph* justly observes that "There are circumstances in connection with the assassination of Lord Leitrim which take it out of the usual class of agrarian murders. In the first place, it bears a stamp of exceptional cruelty and wanton brutality. Lord Leitrim was an old man whose grey hairs might have excited some pity; he was not only shot from an ambushade, but the assassins grappled with him, and beat him to death, the marks on his body showing that he made a fierce resistance. The clerk, who was an irresponsible subordinate, was also killed, and the car-driver, a young lad known and liked in the neighbourhood, was ruthlessly butchered."

Proceeding to point out the special and peculiar relationship that subsists between landlord and tenant in Ireland, the same journal asks, "What, then, will be the main effect of this murder? A sense of joy amongst the majority of Irish tenants; and a certain terror struck into the heart of every landlord with disputes impending. It is most horrible that a remarkably ferocious crime should be noticed with anything like popular satisfaction; but there is no denying the plain fact. Thousands of persons who would not lift a hand against the worst landlord, will applaud the atrocious comments of the Irish Nationalist press on the subject of this murder, and be glad that Lord Leitrim was killed, even though a passing personal pity may qualify the sentiment. In many parts of Ireland the tenants and the landlords carry on a kind of unceasing war. A good landlord is he who takes low rent or makes frequent remissions; a bad one is he who extorts the highest market price and is exacting in the punctuality of his calls. With these relations widely established, a murder has the natural effect of encouraging tenants to ask for boons and of intimidating landlords into new indulgence. Thus society is demoralised by the crime; and a new social terror dates from every death. Until by some means the people find that assassination is unprofitable from an agrarian point of view, these horrible outrages may be expected to continue."

"The atrocious comments of the Irish Nationalist press on the subject of this murder," "applauded by thousands of persons" who are "glad that Lord Leitrim was killed" may be judged from the following. From the *Nation*:—

"Despotic, wayward, and eccentric, wild with pride, puffed up with exaggerated notions of the powers and privileges appertaining to his position, his conduct was a wonder and a terror all over a wide tract of country. In morals and manners the man was more fitted for the region of Bulgaria than for Ireland. But it is a perilous game to tear and trample on the hearts of living men. . . . This beastly tyrant lived a bad life: he heaped up anger, detestation, and vengeance for himself. He loved danger, and he perished in it." *The Flag of Ireland* asks—

"Why should we bemoan the death, however we may regret that it was brought about by the hand of an avenger, of a man who was the scourge of mankind? Should we not rather rejoice that his power of wronging his fellow-man and inflicting suffering on the poor and helpless has ceased for ever?"

What has happened, therefore, is nothing exceptional, nothing unusual, nothing surprising. "Most horrible" as it is, it is yet "the plain fact," that "a remarkably ferocious crime" is regarded with "popular satisfaction." And the cause of the fact is, the systematic agitation which is maintained for the purpose of "*exciting the occupiers of the soil,*" and "*putting aside the proprietor.*" And this agitation is incessant, although "*there are no wrongs unredressed.*" What, then, is "the ultimæ cause?" We shall return to this enquiry: but meantime, it may suffice to answer, in the words of the late Charles Dickens, and say, "Deep at the root of all its sorrows" lies "The religion of Ireland." It is the chronic turbulence of the Romish priesthood.—Islington Protestant Institute, Occasional Paper, No. 21.

Simplicity in Public Worship.

"The true food of faith is the word of God, and nothing else. If faith be weak, let us listen more to the word of the Lord, let us see how true it is, and as we thus listen and as its truth reveals itself by its own inherent power, faith will and must grow. Directly we think to increase our faith by other means, as the Romanist gazes with passionate ardour on crucifix or picture, or others, even in our own English Church, seek for edification from the impressions produced on the mind by the church architecture, music, or ceremonies, our faith is really getting weaker, for we are wanting something more than the word of the Lord to assure our hearts before God, and to make us feel safe and happy. To do this dishonours God who would have us "Hope in his word." One promise of God believed and rested in, will bring us far more comfort, peace, and power, than any outward symbol, however beautiful, can possibly give. If anyone continue to lean on outward help in the hope of increasing his faith, that person will assuredly come in time to walk by sight and not by faith.

* * * * *

We believe, that on careful observation it will be found that the very best that the outward glory of public worship can do for us, is to awaken a warm glow of feeling, an emotion of awe, reverence, and adoration. Many mistake this for true religion, but when the glow of feeling is past, and pass it assuredly will, worn out by its very fervour, there is nothing left to the soul but to try and stir it up again by the same means. This alone might prove to us that, after all, such feelings and emotions begin with ourselves and end with ourselves, and do not unite us to God. They leave us conscious of what we have done, or tried to do, or what we ought to try to do for God; they do not strengthen our faith in what God has done for us. They may be *lofty aspirations*, but they are not *lowly receptions* of the gift of God.*"

* On Simplicity and Public Worship. By H. M. K. Mack, Steam Press, Bristol.

Froude on Becket.

"The blood of St. Thomas had not been shed, and the martyr of Canterbury had not been allowed a monopoly of wonder-working, that a priest should be forbidden to help himself to a haunch of venison on festival days. In the great charter of English freedom the liberties of the Church were comprehended in the form, or almost in the form, in which Becket himself would have defined them. The barons paid for the support of the clergy on that memorable occasion by the concession of their most extravagant demands. Benefit of clergy thenceforward was permitted to throw an enchanted shield not round deer-stealers only, but round thieves and murderers, and finally round every villain that could read. The spiritual courts, under the name of liberty, were allowed to develope a system of tyranny and corruption unparalleled in the administrative annals of any time or country. The English laity were for three centuries condemned to writhe under the yoke which their own credulous folly had imposed on them, till the spirit of Henry the Second at length revived, and the aged iniquity was brought to judgment at the Reformation."—*Froude on Life and Times of Becket*.

Dr. Manning and Board Schools.

At the annual meeting of the Roman Catholic Diocesan Fund for Westminster, held in St. James's Hall, London, on 25th June, Dr. Manning said:—"The Board Schools can never supply that education to (Roman) Catholic children which our schools alone can give, and no (Roman) Catholic father or mother can with a safe conscience before God commit their children to the teaching of a school where the (Roman) Catholic religion cannot be learned." "We must be always stemming outwards on the stream till there shall not be a (Roman) Catholic child who has not been provided with (Roman) Catholic instructions in a (Roman) Catholic School."—*Tablet*, 29th June, Supplement, p. 1.

Short Notices of Books.

The Gown in the Pulpit; is it Legal, and is it worth while? By E. B. C. London: William Poole, 12a, Paternoster-row. One penny.

The leaders of the Puseyite party in the Church of England demonstrate from time to time the importance of rites and ceremonies, in order to undo the work of the Reformation. The

"sacrificing priest" is one of the principal aims of these false teachers. With the view of impressing upon the people this fatal doctrine, they began early to displace the "gown," and placed in its stead the surplice and other significant paraphernalia. The author of this earnest and excellent tract ably exposes this device, and supplies a warning to the people to resist the very beginning of the mischief. The author also shows, from historical evidence, that the "gown" is the time-honoured teaching dress of the Reformation; and in these days of strange doctrines it ought to be persistently worn by all who desire to maintain the principles of the Reformers. We hope the tract will be extensively circulated.

The Protestant Almanac for 1879. Price one penny. Protestant Educational Institute, 12, Haymarket, London, S. W. Now ready.

An earnest Protestant friend prepared and published last year a Protestant Almanac containing valuable information, but solicited the Protestant Educational Institute to undertake the work for 1879. This request has been responded to, and hence the present production. It is illustrated by portraits of Wicliffe, King Edward VI., Patrick Hamilton, King William III., Cranmer, the Lollard's Tower, Chapel Royal, St. James's, kindly permitted to be taken by the publishers from "Cassell's History of the Reformation." The Almanac contains a full calendar of the principal events in the history of Protestantism in England and Europe, the dates of the birth and death of the chief Reformers and others connected with the great struggle for the supremacy of God's word, statistics, and other valuable information not found otherwise in so small a compass. The best authorities, Romish and Protestant, have been consulted, and the compiler has executed the task with great labour and research. We trust this Almanac will be extensively found in the homes of the people, as a means of conveying and keeping in remembrance important Protestant facts. Orders for copies ought to be sent early to the Protestant Educational Institute, 12, Haymarket, London, or to any bookseller. Price by post, 1½d.

The Virgin Mary: Her Pedigree and Relations, by PETER CATHOLICUS. Darling and Son, 35, Eastcheap, London, E.C.

This is reprinted from the *Theological Quarterly Magazine* for July, 1877. It is written "with the intent of bringing home to the minds of Christians the beauty and simplicity of her character, and how in her the Scriptures of the Old Testament have been so wonderfully fulfilled." The author traces Mary's descent on both the male and female lines. He says:—"The first thing that we observe in the analysis of persons near the cross is that Mary the mother of Jesus, who is also said by Matthew to be the mother of James and Joses, and by Mark to be the mother of James the Less and Joses and Salome, is called by John the mother of Jesus. It is quite clear that Mary was not an only child, but that her mother had two daughters." Again, that Mary had children, and that our

Lord recognized them as such. The pamphlet is able, and instructive, and disproves by patient historical analysis the errors of the Church of Rome in regard to the worship of Mary.

Confession : a Doctrinal and Historical Essay, by L. DESANCTIS, translated from the Eighteenth Italian Edition by the Rev. M. H. G. BUCKLE, Vicar of Edlingham, near Alnwick. London : S. W. Partridge & Co.

This work had a sale of extraordinary rapidity in Italy a few years ago, when it first appeared, and was of great benefit to free Italy in preparing the way for the Gospel by clearly showing that auricular confession was not in any way authorized by Holy Scripture. This English translation ought to help to prevent the spread of Confession as attempted to be set up in the Church of England.

Vestina's Martyrdom. By Mrs. EMMA RAYMOND PITMAN. London : Haughton and Co., Paternoster-row.

The author of this work has given a telling description of the sufferings of the early Christians in Rome, about the time of the Emperor Nero. Many of the incidents recorded in it are historical facts, which are arranged in the form of a very interesting story. The object of the book is to increase the reader's love for Christ, and his sympathy for the sufferings which Christ's early followers had to undergo ; and to render the reader thankful beyond expression that he lives in this glorious day of religious freedom and toleration. Mrs. Pitman has succeeded admirably in her task, and we hope her work may have an extensive circulation.

The Mark of the Beast. By J. EDWARD CRANAGE, M.A. Ph. D. London : S. W. Partridge, and Co., 9, Paternoster-row.

A lecture, delivered in the New Hall, Wellington, Salop. The object of the lecturer is to show that the Romish power and Church is the beast of Daniel and of the Apocalypse and that the mark of the beast is the cross. In his travels in Europe and in the East, he was struck with the universal sign of the cross on Romish places of worship. He gives the results of his investigations as to the origin of the "cross," and shows that it was a mistake to say that our Lord was crucified on a cross—that the Biblical term is a tree, or stake, or pole, and not a cross. He earnestly urges upon all to abandon the wearing of a cross, or having it on churches, as it is the mark of the beast : and this beast is the Church of Rome. "The Lord Jesus Christ's Church is described as a bride, whilst that of the Romish Church is alluded to as a whore and the scarlet woman that sits on the beast as the mother of abominations." "Paul II. made it penal for popes and cardinals to wear hats, otherwise than scarlet, and the pope, as the lecturer has seen, is enveloped completely in scarlet and a scarlet hat carried before him." The lecture is accompanied with a sketch of the various kinds of

crosses, heathen, Pagan, Greek, and Roman. The lecture is well worth perusal, but the reader should not imagine that Protestants ought not to use every means for the resistance and final overthrow of Papacy. The promise is certain, and this makes it all the more necessary that Christ's people should co-operate and exert themselves by prayer and effort, in order to be the instruments of bringing about the complete downfall of the Papacy, when it will be consumed by the "Spirit of the Lord's wrath and of the brightness of His coming."

The Church and the World. By ANDREW ROBERT FAUSSET, M.A., Rector of St. Cuthbert's, Heyworth, York. London: Hatchards, Piccadilly; York: Pickering, High Ousegate.

The volume consists of six lectures, on the Church's high calling of God out of the world, the Church's privileges and responsibilities as witness for God in the world, the apostasy of the Old Testament Church from Her Lord to the world, and Her retributive punishment by the world. The Jewish Church's rejection of Messiah for the world and the punishment by the world, the Judæo-Gentile Church conformity to the world; and her punishment by the world; and the Church, the Lamb's wife having overcome the world through Him, shall be manifested with him, reigning over the world. Mr. Fausset has discussed these important subjects with great ability, critical acumen, and sound scholarship. The chapters on the responsibility of Churches and Nations to Christ are especially valuable and striking at the present time.

John Knox, the Queen's Advocate and the Circular Letter. A portrait.

Although the majority of the people of Scotland had rejected Popery, Queen Mary had again introduced the mass in Holyrood Palace. When absent at Stirling, her domestics at Holyrood celebrated the mass more publicly than usual. Two Protestants went to the Palace to see who attended, and a riot ensued. This offended the Queen, and the two Protestants were ordered to be charged with a crime approaching to treason. John Knox was urged to write a circular letter to the leading Reformers urging them to be present at the trial. A copy of this letter was forwarded by the Romish Bishop of Ross to the Queen, upon which Mary ordered the Queen's Advocate to summon John Knox. John Spens the Queen's advocate, visits the great Reformer to ascertain the facts, when the Reformer handed him a copy of the circular letter. It is the handing of this letter which Mr. Taverner Knott, the painter, has so graphically depicted. The work is well executed. The portrait and attitude of Knox is striking. An excellent engraving has been produced at a very moderate price, 10s. 6d. Mr. Wm. Meldrum, 19, Findhorn-place, Edinburgh, will give information as to how copies may be obtained. It forms an instructive and interesting incident in the labours and life of the Great Reformer of Scotland.

THE ARMOURY.

A Rallying Word for the Times.

UP ! up ! and be doing—ye men of the Lord,
Seize helmet, and breastplate, the shield and the sword.
No longer be taunted and dared to the fight,
But draw, and contend for the Gospel with might.
See what insults are offered, what lengths they will try,
And still we are silent—and still pass them by—
Oh ! sure there's a limit ! Oh ! sure there's a line
Which brave men can honor—and wise men define !
They beard us with titles — they mock us with vests,
Some pageant the eye at each corner arrests :
They parade forth their rites, and their worship abhorr'd,
Denying the Christ-hood of Jesus our Lord.

O Land of the Bible ! O Land of the Free !
How long shall we let such indignities be ?
How long shall the Pope and his cardinals tread
Where, for Christ and His gospel, our Martyrs have bled ?
How long shall this state of negation remain
And be on our Protestant honour a stain ?
Shall we that by grace are call'd forth to the light,
Sit cowering and skulking like birds of the night ?
Oh ! where are our Gideons and Jephthahs—Oh ! where,
The leaders with hearts both to do, and to dare :
And where are the noble three-hundred, that lap
In such haste to go forward, and stand in the gap ?

Who willingly offer themselves to the Lord,
And give up their lives for the truth of His word ?
And when shall the trumpet be sounded, that calls
To meet for the doom that on Babylon falls ?
And the heavenly armies in battle array
Come forth with " the sword of the spirit " to slay ?
And the Beast and the prophet of whoredom and lies
Be taken, and thrown where the worm never dies ?
O brethren ! to pray and to sit on the ground
Is never the way for success to abound—
But up and be doing what prayer hopes to gain ;
This—this is the method your ends to attain.

Mixed Marriages, Protestant and Roman Catholic.

A VERY important case has been before our chief Courts in reference to the education of children in the religion of the father being a Protestant. The Hon. Harriet Agar Ellis, a daughter of Lord Camoys, a Roman Catholic, married the Hon. Leopold Agar Ellis, a Protestant. Mr. Ellis was told before marriage that it was the "law of the Romish Church that no Roman Catholic was allowed to marry a Protestant except upon an express agreement or promise by such Protestant that all the children of the marriage should be brought up as Roman Catholics," thus violating the law of England. The case also shows the danger of such mixed marriages. The Scriptural rule is forgotten, "Be not unequally yoked." It would appear from the pleadings that although Mr. Ellis consented to this, there was an understanding with his wife, that he would be allowed to educate the children in the Protestant faith, and accordingly he has all along used his best efforts to bring up his children in the Church of England. But, unknown to him, there was a priest behind the mother directing he in all stages of the education of the children till at last the children, unknown to the father, were taken to the Romish Church, and even to the Confessional. No doubt when it was considered by the priests that the children were well instructed in Romish doctrines, they directed the mother to urge upon the children no longer to go with the father to the Protestant Church. For on the children refusing to accompany their father to church, his eyes seemed to have been opened to the deception they had practised for several years, and matters came to a crisis. He was obliged to make his own children wards of Court in order to protect them. After long and able arguments on both sides, the Court has decided that the father has the right to bring up his children in the Protestant faith. The case is so very important that we give the judgment of the Court:—

Lord Justice JAMES deliverered the judgment of the Court as follows:—The material facts of this case are few and undisputed. On the treaty for a marriage afterwards contracted between a gentleman and a lady of different religious persuasions, the gentleman promised the wife and her friends that any children born of the

marriage should be brought up in the lady's religious faith. There is some controversy between the parties as to whether this promise was not subject to or qualified by some private understanding between the husband and wife. But for the purposes of this judgment, it is assumed to be an absolute, unconditional, and unqualified promise. After the marriage and immediately after the birth of the first child, the husband was minded to retract that promise and break that engagement, and from that time he has adhered, without the slightest wavering, to his determination that the children, of whom there are three girls, of ages varying at the time of the commencement of these proceedings from $9\frac{1}{2}$ to $12\frac{1}{4}$ years, should be brought up in his faith. The mother conceived herself to be warranted in disregarding her husband's express and positive wishes and commands as to the religious education of her daughters, and availed herself of all the opportunities afforded by the relations between a mother and daughters, who had never been separated, not only to impress their minds with the great cardinal truths and the religious and moral duties common to both modes of faith, but to instruct and indoctrinate them, so far as they were capable of receiving them, with the peculiar tenets constituting the characteristic difference of her own Church, and to accustom them, as a matter of religious duty, to the performance of certain religious acts, the practical expression of those peculiar tenets, such as the adoration of the Virgin, the invocation of patron saints, and the practice of confession. It is not denied that this was done without the knowledge of the husband, except that he must, it is suggested, have known that these girls of tender years were in the habit of saying their morning and evening prayers at their mother's knee. Under the influence of this teaching, the children at last broke into open revolt against the father, and positively refused to obey his directions to go, as they had previously done, to his Church. Upon this the father determined to remove the children from his home and place them under tuition with persons of his own creed, to the end that they might be properly instructed therein, and further determined to prevent the access of the mother unless she promised not to speak to them on religious subjects. Hence the petition of the mother complaining of this threatened separation, and the suit at the instance of the father making the children wards of the Court, and, in effect, seeking the assistance of the Court in the performance of his duty and the exercise of his rights as father. On the wife's petition it appeared to the Court unnecessary to hear the respondent's counsel. As between the husband and wife, it is manifest that the wife could not, by a course of consistent and persistent disobedience to the husband's wishes and commands, give herself any right. It was conceded by counsel, and, in truth, it is on principle and authority settled so as to be beyond question or argument, that the ante-nuptial promise is, in point of law, absolutely void. The husband had in the plainest terms expressed his determination so to treat it, and to assert and

act upon his legal rights, the performance of which he is entitled to to say he conceives to be his paramount paternal duty. As between the husband and the wife, therefore, the question is to be determined as if there had never been any such promise, and just as if she or her husband had embraced a new faith after the marriage. In these circumstances there can, in our judgment, be no question that it is the husband's undoubted legal right to remove his children from the influence of a mother who is avowedly using that influence to thwart his wishes and plans as to their religious training and education, and to impose as a condition of her access to them a promise that she would not use that access for a purpose prohibited and lawfully prohibited by him, and that the wife, therefore, has failed to show any legal ground in support of her petition. But the main argument before us has been, and has properly been not on any question of conflict of rights between husband and wife, for there can be no such conflict as to the education of children, but as between the father and the children themselves, or as between the father and the law which is bound to protect the children from any abuse of the parental power. It is conceded that by the law of this country the father is undoubtedly charged with the education of his children. The right of the father to the custody and control of his children is one of the most sacred of rights. No doubt, the law may take away from him this right or may interfere with his exercise of it, just as it may take away his life or his property or interfere with his liberty, but it must be for some sufficient cause known to the law. He may have forfeited such parental right by moral misconduct or by the profession of immoral or irreligious opinions deemed to unfit him to have the charge of any child at all; or he may have abdicated such right by a course of conduct which would make a resumption of his authority capricious and cruel towards the children. But, in the absence of some conduct by the father entailing such forfeiture or amounting to such abdication, the Court has never yet interfered with the father's legal right. It is a legal right with, no doubt, a corresponding legal duty. But the breach, or intended breach of that duty must be proved by legal evidence before that right can be rightfully interfered with. But it is contended that he does intend to commit such a breach of his duty, because he is about to disregard the considerations on which several eminent Judges have considered themselves bound to act in dealing with infants under the jurisdiction of the Court. In "*Stourton v. Stourton*" (8 "D. M. G.," 760), Lord Justice Knight Bruce said (p. 767), "At the close of the argument, I was unable to consider it otherwise than very possible that, notwithstanding the early age of this boy, his mother, a convert, might so effectually have availed herself of the full opportunity afforded by the maternal relations as to have made religious impressions on his mind to a depth and an extent rendering dangerous and improper any attempt at important changes in them. It was my opinion, accordingly, and that, also, of my learned brother, that we should have an interview with the lad." After stating what passed at the interview,

Lord Justice Knight Bruce added that the boy spoke in a manner "convincing me that the Protestant seed sown in his mind has taken such hold that if we are to suppose it to contain tares, they cannot be gathered up without great danger of rooting up also the wheat with them. Upon much consideration, I am of opinion that the child's tranquillity and health, his temporal happiness, and, if that can exist apart from spiritual welfare, his spiritual welfare also, are too likely now to suffer importantly, from an endeavour at effacing his Protestant impressions not to render any such attempt unsafe and improper." And Lord Justice Turner said (p. 772), "Where, as in the present case, the application to this Court has been delayed, and the children have been suffered to receive religious impressions different from those which the father entertained, other and far more serious considerations present themselves—the wishes of the father may be in conflict with the wellbeing and even with the safety of the children,—and in order to ascertain whether this is the case or not it becomes necessary to see what is the extent of the impression which has been made upon the minds of the children, and to consider what may be the danger of disturbing that impression. . . . That the minds of children are capable at a very early age of receiving strong impressions upon matters of religion, as well as upon other matters, is not to be denied; and having seen the infant plaintiff in this case, and considered what passed at our interview with him, I am satisfied that his mind has received impressions, and strong impressions too, upon religious subjects, which are at variance with the faith which his father professed. I have felt bound to consider, therefore, what might be the result of disturbing those impressions. It was urged at the bar that the opinions of a child so young could not be fixed, and that the impressions which this child has received might be removed by a different course of instruction and different associations. It might be so; but, on the other hand, may it not be that the impressions which have been formed might lead to the instruction which would be given being received with carelessness or indifference, or which would certainly not be less dangerous or less destructive to the character of this boy, with affected acquiescence? May it not be that the attempt to force upon this child a different faith might end in unsettling his existing impressions and substituting no fixed impressions in their place? I much fear that it would be so." And the same thing in substance has been said by other Judges in other cases. And we are asked in this case ourselves privately to examine the children, and to satisfy ourselves by that examination that these children, of the ages I have mentioned, have, to use the language of "*Stourton v. Stourton*," "received religious impressions to a depth and an extent rendering dangerous and improper any attempt at important changes in them," and so to satisfy ourselves that the father is about to abuse his parental authority by seeking to disturb those religious convictions. With all respect to the eminent Judges who decided "*Stourton v. Stourton*," we should decline to examine a child of such very

tender years (10 years) as the child there was. The children here are, or at all events the eldest is, considerably older than the boy there was. But that case was the case of a testamentary guardian, a case of mere and pure trust, which is essentially under the jurisdiction of the Court, and under a jurisdiction always exercised with the widest judicial discretion. And the same is to be said of all the cases in which the Court has acted in the like manner. In some of the cases cited to us the Judges in Ireland did examine the children, even where the father was the respondent, but in the result left the father in possession of his legal right; and even in those cases a ground was laid for the jurisdiction by reason of the father's previous conduct in respect of the children's education bringing it within the category of abdication. It is not, in our judgment, necessary further to examine those cases, because, in our judgment, however weighty, and they are very weighty, the considerations expressed in "*Stourton v. Stourton*" and the other cases, they are weighty considerations for the father to deal with, without being subject to appeal to or revision by this Court. If a good and honest father, taking into his consideration the past teaching to which his children have been, in fact, subject, and the effect of that teaching on their minds, and the risk of unsettling their convictions, comes to the conclusion that it is right, and for their welfare, temporal and spiritual, that he should take means to counteract that teaching and undo its effect, he is by law the proper and sole judge of that, and we, as Judges of the land, have no more right to sit on appeal from the conclusions which he has conscientiously and honestly arrived at than we should have to sit on appeal from his conclusion as to the particular church his children should attend, the particular sermons they should hear, or the particular religious books to be placed in their hands. He is quite as likely to judge rightly as we are to judge for him. At all events, the law has made him, and not us, the judge, and we cannot interfere with him in his honest exercise of the jurisdiction which the law has confided to him. This being his right has the father abdicated that right, and submitted the whole matter to the judgment of the Court by being himself party as next friend to the institution of the action making the children wards, and himself seeking the directions of the Court as to their education? We are of opinion that if the father had the power so to delegate his duty, which we doubt, it would not be fair or right to hold that he had unwittingly surrendered his right by proceeding evidently taken for the enforcement of it, and for obtaining the assistance of the Court in vindication of it. We come now to the consideration of the last point, and the only point on which we have any doubt—viz., whether the Court should interfere at all; whether the Court, recognizing the father's undoubted authority as master of his own house, as king and ruler in his own family, can be called on by him to be ancillary to the exercise of his jurisdiction, and whether he ought not to be left to enforce his commands by his own authority within his own domain; and that was throughout the argument and at the close of

it the very strong inclination of our opinion. We fear and feel a difficulty about the Court's enforcing an order of a private person, which it disclaims the right of examining. But it is not a question between the father and the Court; it is a question of the wards. And being of opinion that the father has retained his right to direct the religious education of his children, and the father being minded that they should not be taken to mass, confession, or the like, the causing or permitting them to be so taken, in direct disobedience to the father's commands, is a wrong to them as well as to him. I perceive that the injunction is confined as follows:—"To restrain the mother from taking the infants or any of them, or causing, procuring, or permitting them or any of them to be taken, without the consent of the father, to confession, or to any church or places or place of worship where worship is performed otherwise than according to the rites or ceremonies of the Church of England as by law established," and that injunction is in accordance with precedents which have been produced to us. The Court has in other matters and under other circumstances protected wards by strengthening the hands of guardians, and it is safer not to disclaim or narrow its right or duty in that respect. We think, therefore, that the injunction of the Vice-Chancellor ought to be sustained. But, having regard to the ground on which we base our decision on the main subject—viz., the power and jurisdiction of the father—we think the declaration ought to be omitted, so as to throw on the father the whole responsibility of doing now, and during the remaining years of his children's respective minorities, what is right and proper. He ought to discard, and we have no doubt will discard, all thought of personal dignity or personal supremacy or of triumph in a personal struggle. The law trusts to him that he will, rising above all such petty feelings, have a sole regard to what he conscientiously believes to be for the temporal and spiritual welfare of his children. And we, pronouncing what we deem the law to be, must leave the matter to his sense of parental duty and to his conscience.

The Portrait of Antichrist,

AND

THE RELATION OF ENGLAND TO THE TEN KINGDOMS.

By the REV. H. S. WARLEIGH, Rector of Ashchurch.

THE Bible speaks of a wicked one, whom it calls Antichrist; and who he is, where he may be found, whence he arises, and how long he continues, are questions which it surely behoves every one to inquire and carefully weigh. It must be confessed that the subject is surrounded with difficulties; but this should not make us abandon it, but pursue it with the greater diligence and circumspection.

Some have thought that Antichrist has already appeared, and passed away; others, that he is yet to come, and that his authority will be but short; while a third party contend that he exists now, and is in process of clearer and fuller development. Our purpose is, as briefly as possible, to find out the marks of Antichrist as they are laid down in the Scriptures, cautiously feeling our way step by step. If there is now, or if there is to be at any future period, an Antichrist, and if it is the duty of the friends of Christ to be aware of him and to avoid him, it seems most reasonable to conclude that God has given us sufficient information for this purpose; and that if we wish to know the truth and search for it with a humble mind, we shall not be allowed to err in a matter so important. We must not, however, suppose that the marks of Antichrist will be revealed with such clearness as necessarily to produce conviction in all minds, as this would defeat the object of prophecy in foretelling of his coming, would interfere with the freedom of human actions, and prevent the wholesome necessity for diligent study and investigation. It is, therefore, not at all likely that Antichrist and his adherents will see their own character and identify themselves with it; though impartial lookers on may perceive it with a distinctness which forbids doubt; nor do we expect that the careless, the indifferent, and the unwilling will embrace this truth and be warned by it.

The term Antichrist is derived from two Greek words *anti* et *christos* (anti and Christos); anti signifies either for, in the stead of, or against, opposed to; so that Antichrist may mean either, one instead of Christ, a substitute for Christ, a vicar of Christ; or it may mean one opposed to Christ, an enemy of Christ. We would support this explanation by instances and authorities, did we suppose that any would be likely to question it. The sequel will show in which of these two senses the Scripture uses the word, or whether both may not be singularly and mysteriously combined in the Antichrist prophesied of in the Bible. May God grant impartiality, discrimination, and caution, as we proceed!

The word itself occurs in Holy Writ but five times, and these instances are confined to the first two Epistles of St. John. Here, however, such features of him are displayed as enable us to recognize him in other portions of divine revelation: thus, what one passage does not supply another does; what is obscure in this place will be clear in that; and if we are on the point of misinterpreting one text, another will correct us, so that, in the end, we hope to see his full portrait.

We particularly beg that the following places of Scripture may be carefully read and considered, as they supply full information on the subject, and will enable us to arrive at a certain and satisfactory conclusion:—Dan. vii. 8—20, 24—26; xi. 36—45. 2 Thess. ii. 8—12. 1 Tim. iv. 1—8. Rev. xiii. 1—18; xvii. 1—18.* The name we borrow of St. John, but the marks and characteristics principally from the other sources.

* If any one should not feel satisfied that all these texts speak of one and the same power and line of individuals, he is referred to the third vol. of Elliott's *Horæ Apocalypticæ* where this point is fully and satisfactorily discussed.

It will be expedient, before we exhibit these marks, to give the sum and substance of the prophecies, taking Dan. vii. as the basis, for we shall then the better understand what will follow. In the first year of Belshazzar, it pleased God to reveal to Daniel an outline of the world's history, from his own times to the second advent of Christ; and with a masterly pen, such as heaven only could supply, Daniel sketches, in few, but comprehensive words, what it would take volumes to narrate. He sees, in vision, four beasts come up out of the sea, active, powerful, and subduing all before them. The last was dreadful and terrible, cruel and conquering, having ten horns; and, as Daniel continued to look on, he observed another horn come up among them, and, though diminutive in size, it was able to pluck up three of the other horns by the roots, for, having eyes like a man, and a mouth speaking great things, he possessed an advantage over the rest which had not the surprising adjuncts. This strange horn was able to maintain his position until the Son of God came to destroy him, and commit the body of the beast, on which he sat, to the burning flame. Daniel being much troubled at this vision, an angel was sent to explain to him, that the four beasts represented the four successive monarchies which were to rule over the world—the Chaldean, the Persian, the Grecian, and the Roman. Each one, as it arose, was to subdue its predecessor, and thus increase in the extent of its dominion; the last, therefore, was to be the most powerful of all, and in extent to have the largest dominion. After it had risen to the climax of its power, its unity was to be dissolved and broken up into ten distinct kingdoms, and in the midst of these another was gradually to arise, different from the rest in the nature of its government, and smaller, also, in the extent of its territory; but yet bringing all the other under its sway, not by the power of armies, but by the assumption of a spiritual supremacy, which should be conceded and yielded to by the rest of the kingdoms. The angel further shows that this power was to continue for many centuries, and that towards the time of the end its dominion should be diminished, and be altogether destroyed at the time of the second advent of Christ. This eleventh kingdom is that of Antichrist, and the above features of him are recognized in the other Scriptures referred to, while the detail is more minute, and the development more full and distinct, which we shall perceive as we proceed to extract and classify its various marks.

For the sake of convenience rather than precision, we will arrange the characteristics of Antichrist under these general heads—

- I. Chronological.
- II. Official.
- III. Local.
- IV. Moral.
- V. Miscellaneous.

CHRONOLOGICAL MARKS.

- I. Antichrist could not arise before the advent of our Lord,

inasmuch, as, prior to that period, there was no Christ whose vicar he could profess to be, or whom he could really oppose. Thus St. John intimates (1 John ii. 18).

II. He had not arisen in the days of St. Paul. The Thessalonians, thinking that the second advent of Christ was close at hand, the apostle wrote assuring them that that day could not come till Antichrist had been revealed, and that he could not yet be revealed, because a then existing hindering cause prevented it, with the nature of which they were well acquainted, but which the apostle thought it not prudent to record in writing (2 Thess. ii. 1—10).

III. When this hindering power is removed, then Antichrist begins to arise. "He who letteth will let, until he be taken out of the way. And then shall that Wicked be revealed" (2 Thess. ii. 7, 8).

IV. This time may be recognized by certain great events which were to occur on a very broad scale—namely, on the decline of the Roman Empire, and when it was divided into ten parts. The little horn grew up among the ten horns (Dan. vii. 8); that is, the Antichristian kingdom arose at the same time as the ten kingdoms, or very shortly after them (v. 24). "They receive (says St. John, Rev. xvii. 12) power as kings one hour with the beast;" that is at the same time with the beast, or antichristian power.

V. Another prominent historical event greatly aids us in discovering the chronology of Antichrist. Three kingdoms were to be extinguished before him to enable him to mature his power. "He shall subdue three kings" (Dan. vii. 24).

VI. Antichrist does not acquire his great power and dominion all at once, as if by a great and decisive battle, but gradually and imperceptibly, like the growing of the horn.

VII. Antichrist was to continue, according to Daniel, a time, times and the dividing of time (v. 25), that is three years and a half, and, therefore, St. John (Rev. xiii. 5) specifying the same time, calls it "forty and two months," or twelve hundred and sixty days (Rev. xii. 6). It is well understood by students of prophecy, that, in prophetic language, a day is taken for a year, so that the antichristian power was to reign one thousand two hundred and sixty years.

VIII. Antichrist was to exist till the second coming of Christ. "I beheld," says Daniel, chap. vii. 21, 22, "and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." St. Paul, too, (2 Thess. ii. 8) says, "then shall that Wicked be revealed, whom the Lord shall consume with the spirit (Is. xi. 4) of His mouth, and destroy with the brightness of His coming." The time, therefore, of the continuation of Antichrist being from the division of the Roman Empire to the second advent of Christ, we thence infer that he is not a single individual, but a succession of individuals holding the same office, ruling in the same place, and

swaying the same power. As there was a series of kings in the four great empires, so there was to be a series of kings in the anti-christian Empire; though in each case one individual only is mentioned, as is usual in Scripture language; thus in the Book of Leviticus, the word priest means the succession of priests, and the word king (Deut. xvii. 15—20) means the succession of the kings of the Jews. Again, the hindering power is spoken of as in one individual, "*he* who now letteth," but it existed for near six hundred years, and, therefore, must have been exercised by a succession of individuals.

OFFICIAL MARKS.

IX. Antichrist bears the kingly office, and exercises sovereign authority. Daniel (chap. vii. 7, 8) in vision sees an exceedingly terrible wild beast, it had ten horns, "and there came up among them another little horn." Now, whatever the ten horns were, that also must have been the little horn, and consequently the angel thus explains the vision (verse 24), "And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them." In the eleventh chapter, therefore, he calls him "the king;" "The king shall do according to his will" (verse 86).

X. To make way for this one king, three of the other ten are to be destroyed; "Before whom three of the first horns are plucked up by the roots;" "and he shall subdue three kings" (Dan. vii. 8, 20—24).

XI. Yet it appears that his actual geographical territory is small; for he is designated by the "*little* horn;" and we see not how otherwise this phrase can be applied. It cannot refer to the littleness of his power, because

XII. In this respect he excels all the others. His look is more stout than his fellows. So great is his power, that "he thinks to change times and laws, and they shall be given into his hand." Thus he alters the customs and laws of society. Other kingly powers are not able to withstand him. "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper;" or, in the words of St. Paul, "who opposeth and exalteth himself above all that is called god, or that is worshipped;" again, "power was given to him over all kindreds, and tongues, and nations" (Rev. xiii. 7).

Herein consists one of the apparent anomalies in the characteristics of Antichrist. His territory is small, and the number of his subjects are few, yet he holds dominion over all the other kings, and they are his vassals. How is this? What is the secret of his power? It cannot be that the other kingdoms are destroyed and are amalgamated with his own, for then the number of subdued kingdoms would not have been restricted to *three*, but would have extended to all the ten. Hence, we conclude that his superiority cannot consist in what is understood as temporal dominion. We must look for it somewhere else, and the next particular may throw light upon it.

XIII. He appears to call in the aid of religion, and to be intimately connected with it—perhaps its recognized chief. What kind of religion does not, at this stage of our examination, appear; but the fact cannot be doubted. The prophet Daniel observes a remarkable difference between this one little horn and the other ten horns; inasmuch, as in it, were eyes, like the eyes of a man, and a mouth speaking great things, (Daniel vii. 8). The angel, too, in his explanations to Daniel, says, that he—the king represented by the little horn—"shall be diverse from the first ten kings." We have seen that this diversity cannot consist in the superiority of temporal dominion; indeed, this would not be a *diversity* at all, only a pre-eminence in the same thing. But here is a diversity, and in this diversity the superiority consists; the one little horn, or the king, has something which the other kings have not; and seeing that they have temporal dominion, and a temporal dominion, too, larger than his, what can the diversity be except he be the representative of some religious system, either Heathenism, or Mohamendism, or Christianity; which of these has not yet come before us to determine with any certainty. But what is lacking in the one part of Scripture is supplied in the other.

(To be continued.)

Social Aspect of Popery.

MR. HAWKINS, an eminent lawyer, of the New York bar, made a careful examination of the United States Census of 1870, as to the comparative value of the Non-Sectarian Public Schools of the Union, with the Roman Catholic Parochial Schools. The *Toronto Sentinel* gives the following result:—

The Romish system gives 1,400 illiterates, 410 paupers, and 160 criminals to 10,000 inhabitants; the Non-Sectarian Public School system gives 850 illiterates, 170 paupers, 75 criminals to 10,000 inhabitants.

The Public School system of Massachusetts produces 72 illiterates, 49 paupers, and 11 criminals to the 10,000 inhabitants. In the State of New York, the Romish system produces three-and-a-half times as many paupers as the Public School system.

The sisters of a Marseilles convent, called the Trinitaires Dechaussées are prosecuted for having, contrary to law, buried nuns dying within their walls without the public declaration required by the civil code. It appears that they have gone on defying the law in this respect since 1840, and it never until now occurred to any

Government to interfere with their proceedings intra muros. No insinuation is made that any nun, like the Constance of "Marmion," has ever been walled-up alive, but it is intolerable that such instances of clericalism setting itself above the necessary precautions of the law should continue.—*Daily News*.

The *Flandre Libérale* states that the value of the house property owned by the convents at Ghent has increased since 1857 from six to twelve millions of francs. A petition to the Chamber is being signed to have the commercial and industrial relations of the convents with the outer world examined. The convents have an immense number of female orphans at their disposal, whose work costs them hardly anything, and the consequence has been a great depreciation of female labour, and at the same time a terrible growth of immorality. A great number of small industries can no longer compete with the cheap work done by the convents, which have a large amount of capital at their disposal, and are thus enabled to carry on occupations hitherto in the hands of petty tradespeople.—*Pall Mall Gazette*. For similar facts see also *The Revival of the Mendicant Orders*, Protestant Educational Institute. Price 2d.

The Brussels correspondent of the *Pall Mall Gazette* writes :—Owing to the result of the recent elections a great change is coming about in the Roman Catholic party. The moderate Catholics, of whom the late Ministry was the representative, are disappearing from the scene ; and the clericals, who maintain that the principles of the Syllabus and the Encyclicals must be literally applied, are assuming the direction of the opposition to the new government. The *Bien Public* says openly :—"The controversy of the parties must be placed on its true ground. Expediency must be left in order to rise to principles, and in the tribune as in the press the integral principle of Christian public law, the true notion of the Church—a perfect independent, and sovereign society—the true notion of the State—a power distinct from the Church, but not having over it any preeminence or jurisdiction—must be asserted."

Leo XIII. has written an important letter to Duke Salviati, president of the United Italian Roman Catholic Societies, giving his formal and express sanction to those societies, and exhorting the members to preserve harmony and concord among themselves. These societies have for their object the defence of the Roman Catholic Church and of the rights of the Pope. The means employed are congresses and charitable works of all kinds and the maintenance of the Roman Catholic Press. All the proceedings of these societies are subject to the approval of the Pope. The promotion of Roman Catholic schools in all places where the so-called anti-Catholic schools are established is an important item in the programme of these Roman Catholic associations.—*Globe*.

Mr. Grohman shows that many of the customs of the Tyrolese are of a debasing and even brutalizing character. Bigotry and laxity of morals are conspicuous among them. Superstition of the grossest character prevails, and is encouraged or shared in by the priests. In many districts infants are not allowed to be fed until they are baptized, since to nourish a heathen is an unpardonable sin. The belief is common that the souls of children who die without this rite will "go straight down into hell," or, according to the more charitable belief in some parts, "a good spirit, supposed to be Pontius Pilate's wife, fetches the children, and trains them to accompany her on her weird journeys." The village schoolmaster is said to be a sad ignoramus; and the village priest is no wiser, for he encourages the most ridiculous superstitions on the part of his flock. He will sacrifice, we are told, half of his quarter's income to purchase a couple of new wigs with long flowing curls for two life-size statues of the Holy Virgin, and will "walk his legs off to collect a sufficient sum for a new silk bodice or for a velvet skirt looped up with sashes and paste pearls." Or the priest will have a passion for collecting specimens of sacred art of the most grotesque description, and representations of diabolical tortures which, as Mr. Grohman observes, "curl our blood"—an extraordinary effect truly. Votive offerings are sometimes of a strange character. A man who had been shot lost his leg, buried it where he was wounded, placed over it a tablet, and sprinkled it with holy water whenever he passed by. Toads shaped of wax hang in not a few chapels, for the "offering of a waxen toad is the sure sign that the person offering it has been the victim of witchcraft;" and we read of one old woman who, in the belief that she was propitiating the devil, stuck a candle into the tail of the dragon under a statue of St. George. "Maybe," she said, "this candle will save me no end of hellish tortures; at all events, it is best to have friends in both places." The marriage customs show that the habits of the Tyrolese peasant are sadly barbarous, and that the women have no particular regard for chastity.—"Gaddings with a Primitive People." By W. A. Baillie Grohman. 2 vols. (Remington & Co.).—*Pall Mall Gazette*.

Homeward from Bath,

By PREBENDARY ANDERSON.

ON the 28rd of September, 1571, Bishop Jewel, the author of "The Apology for the Church of England," the friend and patron of Hooker, died within a few miles of Bath at Monkton Farley. On the 27th of July, 1876, Bishop Thirlwall died in Bath, and in the

three centuries between Elizabeth and Victoria the Church of England can point to no bishop more faithful, none more learned, none more competent to defend her rightful claims in the highest places of the field. Bishop Thirlwall's charges deal with Ritualism in every stage and under every aspect. Every succeeding year impressed him with a deeper sense of its danger and its unfaithfulness to the Church of England. This was the subject of his latest thoughts, and on the very day before he entered into his rest he took care that his latest judgment on this great question should be left on record. His words are to be found in the last page of the last volume of his "Remains." They have just been published, and are literally his dying testimony to the truth of the Reformed religion and his latest protest against the men who were attempting to bring back the doctrines and worship of Rome; they are thus invested with the deepest solemnity and may be placed side by side with Jewel's "Apology" in the ripeness of their wisdom and the earnestness of their warnings. From his honoured grave in Westminster Abbey the great bishop warns the people of England against the fascinations of a religion which appeals to the corruptions of our fallen nature, and tries to govern mankind by their weaknesses. The following are his words:—

"The strength of the Papal Church lies in the weakness of human nature. (1) In its childish fondness for a pompous and glittering ceremonial; (2) in its slavish readiness to accept without enquiry any pretensions, however unfounded, if they are only put forward with a sufficient degree of confident assurance; (3) in the cowardice with which it shrinks from the burden of personal responsibility, and is anxious to shift it upon another; (4) in the intellectual sluggishness which makes it impatient (as Thucydides observed) of the labour required for the investigation of truth; (5) in the proneness to substitute outward devotional exercises for the realities of a religious life, and to take credit to itself for the performance of such exercises as meritorious works, in proportion to the trouble and annoyance they may have cost; (6) and the intolerance with which, especially in matters connected with religion, it resents dissent from its own opinions as a personal injury, for which it is ever ready to revenge itself by persecution."—July 26, 1875.

That the Ritualistic party have adopted, with scarcely an exception, the doctrines and worship of the Papal Church has been already shown and cannot be denied by anyone who enters their churches and reads their books. By themselves it is more frequently regarded as a thing to be boasted of than a thing to be ashamed of. But we have in this parting testimony of the great bishop so lately our townsman, and so lately an aggrieved parishioner of Bathwick, a more decisive and emphatic proof of the Romeward tendency of Ritualism than the most explicit statement of a Ritualistic newspaper or the most indignant complaint of a Romish controversialist that the servility of their imitators had almost taken in his practised eye. For of the six points in respect of which Rome trades on the weak-

ness of human nature and recommends herself by pandering to its corruptions, there is not one which Ritualism has not copied and strained every nerve to introduce. Ritualism resembles Romanism in its soil and in its roots as well as in its branches and leaves and fruit. What more is wanting? How can a movement which from so many different directions is converging Romeward stop short of Rome? We are assured that Ritualists are too well instructed to pass the barrier, and that they can see differences so minute as to baffle both Romish and Protestant eyes. They have published thousands of volumes to show why we should not be Protestants: can they point to a single tract showing why we should not be Romanists? If not, can any of your readers guess why not? Such arguments are sorely wanted, for there is no community in England from which Rome is drawing so many converts. Everybody knows the fact; many lament it. The readers of Bishop Thirlwall's last words will not wonder at it. But they will at least acknowledge that it proves nothing as to the truth of either system; victories at such a cost are dearly won. A more striking contrast to the religion of the New Testament it would be impossible to conceive. Nor has it anything in common with the Articles of the Church of England. It cultivates the weeds of human nature and stifles not only the highest graces of the Christian religion, but is no less fatal to the noblest type of Christian manhood and to the best and highest intellectual, moral and social virtues.—Letter to *Bath Herald*.

Communion in one Kind.

By the Rev. Dr. HARRISON.

THE Rev. Dr. Manning asserts that "It is self evident that if the Catholic Church can be convicted of violating a Divine commandment, it cannot, in that at least, be guided by the Spirit of Truth; and if it can be shown that communion in both kinds is enjoined upon all the faithful by a Divine commandment, the Catholic Church, in decreeing communion in one kind, would have violated a Divine commandment. It rests upon those who make this charge to prove that such a Divine commandment exists. Not a shadow of such a proof has yet been made.

"The words of institution by our Divine Saviour contain no such Divine commandment. He consecrated bread and wine. He commanded the Apostles to do the same in commemoration of Him. He commanded them both to eat and to drink that which He consecrated. . . . In this commandment or commission there is not a word as to the mode of receiving communion."

I maintain, 1st, That that religious organization which Dr. Manning calls the Catholic Church, does violate a Divine commandment in decreeing the communion in one kind; and 2nd, That

in order to claim a species of infallibility for his Church, he gives a private and uncatholic application of Holy Scripture.

In regard to the first point, I ask how did the Apostles receive the communion? Dr. Manning says, "He commanded them both to eat and to drink that which He consecrated." Plainly, the Apostles received the communion by eating the consecrated bread and drinking the wine, and that by a Divine commandment. Dr. Manning assumes that the Divine command, "Do this, &c.," was addressed only to the Apostles and to those who should succeed to their supposed priesthood. In the "Faith of Catholics," a recognized Roman Catholic authority, we are told, "That the faithful, in the times of which we are speaking, generally communicated under one kind alone; while the priesthood, to whom the command of Christ, '*Do this for a commemoration of Me*' (Luke xxii.), we believe solely applies, when employed in the duty of their sacred function, received under both species. The completion of the mysterious institution demanded this." (Vol. ii. p. 588).

Here I charge Dr. Manning and a recognized authority of his Church, with giving a private and modern interpretation of the words, "Do this in remembrance of Me," and contrary to the teaching of the Church for a thousand years, and all the Liturgies, the Roman Canon of the Mass not excepted.

According to primitive and catholic teaching, the words, "Do this, &c.," have been interpreted and applied to all the faithful. I will give a few illustrations out of many.

Justin Martyr, a layman of the second century, says:—"The bread which our Christ gave us to do, in remembrance of His being made flesh for the sake of His believers, for whom also He suffered; and to the cup which he gave us to drink in remembrance of His own blood." *Dialog. cum Try.* c. 70.

Chrysostom, in a homily to the faithful, says:—"Art thou doing a remembrance of Christ, &c.?" "When thou art doing a remembrance of thy Master, &c." Then quoting the words, "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come;" he remarks, "For as Christ, in regard to the bread and the cup, said, '*Do this in remembrance of Me*,' revealing to us the cause of the giving of the mystery, and beside what else He said, declaring this to be a sufficient cause to ground our religious fear upon:—(for when thou considerest what thy Master hath suffered for thee, thou wilt the better deny thyself) so also Paul saith here, '*As often as ye eat, ye do show His death*.' And this is that supper." (*In 1 Cor.* Hom. 27.)

Theophylact, who lived in the eleventh century, has recorded the same interpretation. The Liturgies will throw further light upon this point. As the above are authors which belong to the Greek Church, I will now give the interpretation of one belonging to the Latin Church. Aquinas, who died in the year 1274, states:—"St. Paul explains the words of the Lord, which He had spoken, '*Do this in remembrance of Me*,' saying, '*For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come*.'" (1 Cor. xi. lec. 6).

The Liturgies practically confirm the above interpretation. In the Roman canon of the Mass we have, "As often as you do these things, ye shall do them in remembrance (*memoriam*) of me. Wherefore, O Lord, we thy servants, as also thy holy people, calling to remembrance (*memores*) the blessed passion of the same Christ thy Son our Lord." Four or five of the most ancient Liturgies express the idea more strongly of the communicants generally obeying the Divine command of Christ to do a remembrance of Him by eating the bread and drinking the cup, and thus showing His death, or, in other words, doing a remembrance of it until He come. The most valuable Syria version of the New Testament made at the close of the first century or at the beginning of the second, regards these two forms of expression as expressing the same idea. Thus, in that version, we have, "This cup is the new covenant in my blood; so do, whensoever you shall drink it for my remembrance. For whensoever you eat this bread, and drink this cup, the death of our Lord you call to remembrance until His advent." (1 Cor. xi. 25, 26.) The words "to call to remembrance" occur in nine other instances. (John xiv. 26; Acts xx. 35; Tit. iii. 1; 2 Peter i. 12; Jude 5. These texts give both a commentary, and show the use of the word,) here the Syriac translator understands the Divine command of Christ to do a remembrance of Him as applying to all the faithful. Dr. Manning says, "Our Divine Saviour commanded the Apostles both to eat and to drink that which He consecrated." And doubtless he must regard that Divine command as exclusively applying to what he calls the priesthood; but, in thus teaching, he contradicts the doctrine of the Church as held for more than a thousand years, as the above evidence shows; from which we learn that the Divine command is interpreted as applying to all the faithful, and they are, therefore, as much commanded to receive the consecrated wine as any priest.

The whole family of Syriac Liturgies, consisting of more than forty, by anticipation plainly and in a very practical form contradict the modern and uncatholic teaching of Dr. Manning. Most of these Liturgies in giving the words of institution appear to have followed the Syriac version already noticed. I shall only give extracts from a few as specimens of the rest. I have access to these Liturgies only in a Latin translation as given by Renaudot, a Roman Catholic.

"And in the first place He commanded them, saying: As often as ye shall celebrate this mystery of gladness, ye shall do a remembrance (*memoriam agitis*) until I shall come."

"*People.* We do a remembrance, (*memoriam agimus*) O Lord, of Thy death, we confess Thy resurrection, and we look for Thy second advent," &c. (See Liturgy of St. John, which is attributed in the Chaldaic Missal to Chrysostom, vol. ii. p. 256.)

"He first commanded them, and enjoined: When ye shall communicate of the bread, and this cup, be ye mindful of (*memores estote*) and celebrate the remembrance (*memoriam*) of my death, and do its commemoration until I shall come."

"*People.*" As above, (Liturgy of St. Cyril, vol. ii. p. 275.)

"And when He had Himself accomplished this in His person, He enjoined them in His commandments, and said, as often as, being in union among yourselves, ye are joined together by these things, do the remembrance (*memoriam agite*), of my voluntary death, do a commemoration of my salutary resurrection, and expect my advent until my coming again."

"*People.*" Same as above. (Liturgy of Ignatius Patriarch of Antioch, vol. ii., p. 527).

More than twenty of these Liturgies contain the response of the people as given above. These Liturgies beyond all question were framed in the certain belief that when Christ said, "Do this in remembrance of Me," and especially when He said "This do ye as oft as ye drink it, in remembrance of Me," He gave a Divine command to all the faithful; and hence in these Liturgies the people are taught to accept the Divine command as addressed to themselves, and to express their obedience thereto.

Dr. Manning adduces historical evidence in proof that in early times the body and blood of Christ were received under the form or symbol of bread only, without the consecrated wine. Without throwing doubt upon the character of some of the references, it is sufficient for my purpose to show that they are not cases in point. Dr. Manning does not pretend to give any early evidence of the cup being withheld from the laity in the ordinary administration of the Lord's Supper. "It is admitted," says the "Faith of Catholics," "that, from the earliest time, down to the twelfth century, the faithful of both sexes, laity as well as clergy, when they assisted at the public and solemn celebration of the Christian service, and were admitted to communion, *generally* received under both kinds." (Vol. ii., p. 885). This statement is very near the truth, but it would have been nearer if the word *always* had been used instead of the word *generally*. It is beside the purpose for Dr. Manning to allege cases of the faithful receiving, according to a very ancient custom, the consecrated bread and wine at home, or apart from the public administration of the Lord's Supper. According to the teaching of the Fathers it is not to be disputed that one of the faithful might under the form or symbol of consecrated bread only receive the body and blood of Christ, for they plainly teach that they may be received without the sacrament at all. Origen, the most learned of all the Greek fathers, says:—"We are said to drink the blood of Christ, not only in the religious use of the sacraments, but also when we receive His words in which is life." *Comment. in Num.*, from xvi. 9., Jerome, the most learned of all the Latin Fathers, says:—"We have one only good to feed on the Lord's body, and to drink His blood, not only in the mystery [the Eucharist], but also in the reading of the Scriptures."—*Comment. in Eccles.* iii. 18. In the "*Corpus Juris Canonici*," it is stated, "To believe in Christ is to eat and drink Christ." In proof of this two passages are quoted from the writings of Augustine. "Why make ready thy teeth and belly? Believe, and thou hast eaten."

"For to believe on Him—this is to eat the living bread. He who believes on Him eats him." It is then remarked, "It is said here that where the body of Christ cannot be had, as it is made in the sacrament, faith alone suffices; for even then one is said to eat Christ."—*De Con. Dis.* ii. 47.

It would be very wrong to infer from the teaching of these most illustrious Fathers, that as the body and blood of Christ could be received without the consecrated bread and wine, those elements might be withdrawn from the laity in the Lord's Supper. If Dr. Manning could produce undoubted evidence that one or more of the Fathers believed and taught that the faithful in receiving the sacramental bread only, apart from the public administration of the Lord's Supper, did also receive the body and blood of Christ, it would not be less wrong to infer from that circumstance that the cup might be withdrawn from the laity in the Lord's Supper.

I must briefly notice my second point. Dr. Manning says, "The Church had, and it exercised, a Divine authority to declare what commandments were Divine; and what was the extent of their obligation. I found this assertion upon the passage to which I am referred, (St. Matthew xxviii. 19-20), by which the following truths are proved. . . . 4. That He promised His own abiding presence with the Apostles, and with those who bear the apostolic office, until the end of the world."

Dr. Manning, in restricting this blessed promise, "Lo, I am with you always, even unto the end of the world," to the Apostles, and to those who bear the apostolic office, gives a private and uncatholic interpretation to Holy Scripture. The promise has ever been applied to the faithful generally. Paschasius Radbert, in the ninth century, the first promulgator of the doctrine of the real presence of the body which was "born of Mary, and suffered on the cross, and rose from the sepulchre," in the consecrated bread, well expresses the unanimous consent of the Catholic Church, when he says, "In which sentiment He doubtless gives great confidence to all who believe in Him. For He did not promise this only to His disciples, but also to all Christians."—*Comment. in Matt.* lib. xii. It was with reason that the Catholic Church adhered to that interpretation, for it did not believe that any exclusive class of ministers succeeded to what was transmissible from the Apostles, but the body of the faithful. No greater human authority in the Catholic Church can be quoted than Augustine, who says, "Peter, named from the Rock, should figuratively represent the Church which is built upon this Rock, and which hath received the keys of the kingdom of heaven" (*Retract.* lib. i., c. 1). Elsewhere he says, "Christ has given therefore the keys to His Church, that whatsoever it should bind on earth might be bound in heaven, and whatsoever it should loose on earth might be loosed in heaven; that is to say, that whosoever in the Church should not believe that his sins are remitted, they should not be remitted to him; but that whosoever should believe, and should repent, and turn from his sins, should be saved by the same faith and repentance on the ground of which he is received into the

bosom of the Church." *De Doct. Chris.* lib. i. c. 18. Whence does the Pope himself receive his supposed keys? Alphonsus Tosbatus, Bishop of Avila, who lived about 100 years before the Reformation, in the most voluminous commentary ever written, states "The keys of the Church were given by Christ to the whole Church. . . . These Apostles had not the power of giving the keys to others, and making them their successors, since no one can make a prelate a successor to himself. . . . For since this jurisdiction is in the remission of sins, and binding, men cannot frame it for themselves; for it is only from God, since He Himself remits sins; but in the Church there is now this jurisdiction; and in this manner, when any one is elected for a prelate, jurisdiction is conferred upon them by election, for the Church had that jurisdiction, and could not exercise it, because she was not one person . . . when the chief pontiff is elected by the cardinals, he is elected by the whole Church, since they in the name of the whole Church elect . . . The Church is said to have the keys in respect of their virtue: for she can confer them on a prelate by election. She is also said to have them originally; for the power of the prelate does not take its origin from itself, but it originates from the power of the Church by election."—*Comment. in Numb.* xv. 83, 84. Quæ. 48, 49; tom. iv., pp. 887, 888.

Evidence of this kind is very fully given in my work, "Whose are the Fathers?" and in an abridged form in my treatise on the "Primitive Mode of Making Bishops."

This sort of evidence proves that the body of the faithful is the successor to the Apostles. Dr. Manning cannot believe that "The Divine Saviour commanded the Apostles [*only*] both to eat and drink that which He consecrated;" he cannot think that the Divine command began and ended with them. To whom then was it extended? According to the above evidence it was not extended exclusively to what Dr. Manning calls the priesthood, but to the entire body of the faithful.

I maintain then, that the faithful laity are as much enjoined by a Divine commandment to receive the consecrated wine in the Lord's Supper, as the Apostles were, or as any order of men are now, and that what Dr. Manning calls the Catholic Church violates that commandment by withholding the cup from the laity, and in that matter cannot be guided by the Spirit of Truth; and further, that he founds the Divine authority of his Church upon a novel and uncatholic interpretation of Scripture.

Short Notices of Books.

The Stars of the Reformation, by J. MILTON SMITH.—London S. W. PARTRIDGE & Co., Paternoster Row, E.C.

THE author gives a concise, correct, and lively sketch of eminent Reformers in all lands, and traces with sharpness the leading events

in Europe which led to the revival of Scriptural truth in Europe and in Great Britain. His information is derived from the works of leading historians, presented in a form fitted to arrest the attention of the young or of those who have not time to peruse larger works. We earnestly recommend teachers to adopt it as an excellent prize book. It contains several good engravings, and is in every way well and tastefully got up.

Turning to the East: A Clergyman's Address to his People.—London: WILLIAM POOLE, 12a, Paternoster Row. Price Twopence.

A very able and important address, showing the absurdity and heathen origin of the practice of turning to the east in Protestant churches. We think no Christian man, who loves purity of worship, and is alive to the dangers of the times, can rise from the perusal of this earnest address without making a resolute determination to discontinue the practice in his own church, and to exert every influence to get it abolished from the land. A copy should be sent to every clergyman and churchwarden in the kingdom.

Benjamin du Plan, by D. BONNEFOU, Pastor of Alais. London: HODDER AND STOUGHTON.

A very interesting biography of the Deputy-General of the Protestant Churches of France, from 1725 to 1768. The author sums up Du Plan's life, execution, and sufferings, as follows:—

“Early in the month of July, 1768, Du Plan passed away, and by his death the Protestant Church lost one of the most devoted of its offspring. In the course of his long career, which we have, so to speak, been following day by day, his faith never wavered. The sacred flame that was kindled in the soul of the young soldier burnt with unquenchable ardour in that of the aged veteran. Often towards the close of his life his thoughts reverted to his earlier years, and he would thrill with joy on comparing the present with the past. It was not without emotion that he called to mind those days of enthusiasm, when, renouncing his military career, he bade a final adieu to the world and its vanities, and devoted himself wholly to the service of his Divine Master. The times were then grave. The chill blast of persecution had bowed down the proudest heads, dispersed the pastors, and devastated the flocks. Yet encouraged by the example of some aged preacher or some poor prophetess who still bade defiance to rigorous edicts and maintained at the risk of their lives the drooping cause of Protestantism, we have seen this man of noble birth, brought up in ease and refinement, attending the assemblies in the desert, encountering every danger, living like the peasants themselves,—his companions, rude mountaineers, and he their friend and pastor. When persecution fell upon him also, we find our hero flying from the château of his fathers, and becoming a wanderer on the face of the earth, an exile and a stranger. Happy time! exile opened to him a new field of activity in the service of the Church. By his missionary journeys in Switzerland, England, Germany, Sweden, Denmark, and Holland,

and his pressing appeals to small and great, he was enabled to raise funds sufficient not alone for founding a college at Lausanne for the training of pastors for his native country, but for the purchase of religious books for his persecuted brethren. He was also instrumental in eliciting the sympathies of the Protestant Powers on behalf of the most unfortunate amongst the sufferers. Thanks to his exertions, galley-slaves were liberated, and the lot of other prisoners made more tolerable."

We earnestly recommend this work, as illustrating the great trials and persecutions of the Protestants of France, in dungeons, on the gallows, and at the stake, during the second quarter of the last century, and the spirit and active principles of the papacy. The same sufferings await every Protestant land whose Government or people permit Rome to wield the secular arm, or do not resist steadfastly the pretentious claims of the Vatican. Persecution is inherent in the system; Rome's intolerance of liberty, and of the exercise of the right of conscience are unchanged and unchangeable. Hence the importance of such works to England, and the friends of civil and religious liberty over the whole world.

Du Plan on the principle of giving for the Lord's work.

"But how ungrudgingly soever charity may be dispensed, it by no means follows that a Christian ought to regard himself as the absolute owner of his worldly possessions; he is simply a steward, he is not, it is true, obliged to give an account of his stewardship to his fellowmen, but to God he must account, for to Him we all belong more completely than the slave belongs to the master who has purchased him, and who keeps him; it is God who has created us, and redeemed us through the precious blood of His dear Son, and without the protection of Providence we could not exist for a single moment."

"A Christian who does not look upon himself as proprietor, but only as trustee of the goods that he enjoys, studies how to please by his able management the master who has confided them to his care."

"God, who has bestowed upon all men for their own salvation and for the good of the neighbours different degrees of talent, has not told them when He will call upon them to give an account of their stewardship. They are but depositories of the talents, the property, and even the life that God has entrusted to them, and of which it may please Him at any moment to deprive them."*

GILBERT WRIGHT, THE GOSPELLER—*A Tale of the Lollards*, by F. SOMNES MERRYWEATHER. London: S. W. PARTRIDGE & Co.

It is gratifying to all true Protestants, that the history of the struggles of our forefathers for the truth of God's word is being written in a popular style, fit for the young as well as for the old. This is a story well told, bringing vividly

* Benjamin du Plan, Deputy of the Reformed Church of France, Hodder and Stoughton, p. 334.

before us the hostility of the Church of Rome in England, in the time of Wicliffe, and the power and force of the Divine Word on the consciences of our first Martyrs. Surely "our privileges were dearly bought." This work is well got up, and would form an excellent prize for Sabbath Schools, and Bible or Protestant Classes.

The Ingolsby Letters.—We rejoice to learn that a fourth edition of these invaluable letters are in the press, and will shortly be published. The able author has brought up his information to the present date. Orders for copies may be sent to W. T. GIBSON, Protestant Educational Institute, 88, Parliament-street, London, S.W.

A Protestant Text Book of the Romish Controversy, by JAMES TODD, Examiner for the Protestant Educational Institute.

This Text Book, perhaps the best that has yet appeared for the English reader, will shortly be published. It will prove eminently useful as a Text Book for classes conducted by clergymen of all Protestant denominations.

Temptation, its Nature and Limits, by REV. DANIEL MOORE, M.A., Vicar of Trinity Church, Paddington.—HATCHARDS, Piccadilly.

The perusal of these short lectures are fitted to brace up the aged and most experienced Christian, as well as to afford important instruction to the young. The lectures go over a wide and deeply interesting field, in reference to the author of temptation, method and forms of temptation, its subtle workings, the believer's safeguard's and deliverances, and our Lord's sympathy with the tempted. The analyses are clear and pointed. The short and pithy style is well fitted to build up the Christian, and to stimulate him to wage a good warfare for Christ in the midst of an evil world. The author truly says:—"The great strength of Satan (as a tempter) lies in adaptation,—he is a great observer of times and seasons. He would not, as a rule, tempt us to acts of dishonesty when there are eyes upon us, or to sins of pride when we are alone. His aim is rather to find out the junction-point of happiest facilities, or the attractiveness of the object, or the fitness of the occasion, or the accidental removal of outward barriers, and in the ascertained absence of all better and counteracting influences. Not that, as before argued, he has any power to bring about this favourable disposition of external circumstances; but only that he can see where there is such a disposition, and knows how to turn it to the account of his own designs." p. 44, 45.

The Royal Priesthood, by the Author of "*Light for the Dark*," &c. PARTRIDGE & Co., Paternoster Row.

A very useful and handy book for Bible classes, or mothers' meetings, on some of the most precious doctrines of the Gospel. Its value lies in the simple way in which the truths are stated; and in the convenient form in which the texts of Scripture supporting those truths are, quoted.

THE ARMOURY.

The Portrait of Antichrist.—(Continued.)

By the Rev. H. S. WARLEIGH, Rector of Ashchurch.

We gather, therefore, from the Apostle Paul that

XIV. Antichrist is an office-bearer in the Christian Church. Antichristianity takes its rise within, and not without the visible Christian Church. St. Paul describes it as a "falling away" (2 Thess. ii.), or an apostacy from the truth. If it took its rise from without the Church, it could not be an apostacy. In such a case Antichrist might be an enemy, but He could not be an apostate enemy, that is, once a friend, but now an opposer. We are not, therefore, to look for Antichrist among the Heathens, or Mohammedans : they cannot oppose a power with which they are not connected, and of which they know nothing. St. Paul, too, writes further, that "he sitteth in the temple of God," which means, in New Testament language, the visible professing Christian Church, which, of course, must comprehend the true members of Christ's mystical body, whose names are written in heaven. "Know ye not that *ye are the temple of God* ? If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, *which temple ye are*" (1 Cor. iii. 16, 17). Here is an example of the professing Church at Corinth being called the temple of God. See also 2 Cor. vi. 16 ; 1 Tim. iii. 15 ; Heb. iii. 6 ; Eph. ii. 19, 20 ; 1 Peter iv. 17. Antichrist, then, is a member of the visible Church, bears office in it, and, as his name indicates, he is considered in that office as Christ's substitute. In fact, Antichrist must be some bishop, and some bishop, too, who is at the same time a temporal sovereign or king. If there is any one on earth who has possessed, and professed, supreme authority in the professed Church of God, he is the Antichrist.

XV. The forms of Antichrist's Government is similar to one of those which prevailed in the old Roman Empire. St. John speaks of seven heads or forms of Government in this empire ; five had passed away before his time, one was then existing, and another was to come. He speaks further that one of these heads was wounded unto death, but that afterwards his deadly wound was

healed. This revived head St. John afterwards calls "the beast;" and adds, that he is the eighth head, and yet remarks, what appears quite contradictory, that this eighth head is of the seven; but in reality there is here great accuracy, for he is the eighth in chronology, or as it respects the time when his government begun; but he is of the seven, or the seventh as it respects the form or nature of government. This seventh form was hyper-imperial, was introduced by Diocletian, and by its laws and customs the Emperor was treated with prostration and adoration. The eighth head is the rule of Antichrist, and as it is like the seventh, in fact the seventh revived, Antichrist is to be treated with the same adoration, and is to rule with the same sway (Rev. xiii. 8; xvii. 7—11).

XVI. In some way or other connected with the government of Antichrist, the colour of scarlet will be used, and become a prominent and observable feature (Rev. xvii, 3, 4).

LOCAL MARKS.

XVII. Antichrist ariseth somewhere within the limits of the Roman Empire (Dan. vii. 7, 8).

XVIII. But, to narrow the range, he ariseth among the ten kingdoms into which the Roman Empire is divided. Daniel observed that the little horn came up among the ten horns (vii. 8). In Dan. ii. 45, we read that those who are represented by the ten toes of the image, the same as these ten kings, should mingle themselves with the seed of men, that is, they should intermarry; and hence we are led to suppose that the actual number would sometimes vary. We arrive at the same conclusion from the fact that three of the ten kings were to fall before the little horn, yet there has always been a wonderful regularity in this particular, though the balance has occasionally been destroyed. But unless we can come nearer than this in finding out the place where Antichrist dwells, we shall not arrive at much certainty.

XIX. The seat of Antichrist's government is the very same as that occupied by the old Roman Emperors. We have already noticed that the revived head, that is the eighth in succession of time, but the seventh as to its governing form, sprang up in the stead and place of the head that was wounded unto death. This narrows the matter considerably, and points at once to the locality.

XX. But the place is specified as plainly almost as words could make it. The angel explains to St. John that it was some city which was built upon seven hills (Rev. xvii. 1, 3, 9). We may reasonably conclude that this city is not an obscure one, but one known and commonly recognized as having seven hills; and not only so, but one known as such, in the time of St. John.

XXI. Again: it is some "great city," which, at the very time the Apostle John wrote, was reigning over the kings of the earth (Rev. xvii. 18). Constantinople, St. Petersburg, Paris, London, were not in existence in St. John's time, and none of these has ever reigned over the kings of the earth, and consequently cannot be the

dwelling place of Antichrist. These two last marks put together make the matter so plain that it seems impossible to mistake.

MORAL CHARACTERISTICS.

XXII. Antichrist is a man. St. Paul calls him the "man of sin," and the "son of perdition" (2 Thess. ii. 8); and the Greek word translated "man," is such as can be applied only to those who are of the human species. We may fairly infer, therefore, that Antichrist is not Satan himself, though he comes "after (according to) the working of Satan." We conclude, too, that he is to be sought for upon earth and among mankind. The name seems to imply as much, for Christ was a man upon earth; and so Antichrist, whether a vicar, or an opposer, or both, is a man upon earth also.

XXIII. But this man is extraordinarily and preeminently wicked. St. Paul calls him (2 Thess. ii.) that wicked *ἀνὴρ* that is the lawless one. His will is his own law, and he practically owns no other law, human or divine, as superior to his own. "He shall think," says Daniel, "to change times and laws, and they shall be given into his hand" (Dan. vii. 25). Again, "The king shall do according to his will; and he shall exalt and magnify himself above every god, and shall speak marvellous things against the God of gods" (Dan. xi. 36). So fearful is his wickedness, that St. Paul tells us "his coming shall be according to the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness" (2 Thess. ii. 9, 10). There have been and there are, and there will be, wicked men upon earth, but none so wicked as he, in his capacity, as head of the party he rules, and the system he represents.

XXIV. Antichrist is the great opposer of Christ. He stands on the other side over against Christ, and is the chief hinderer of Christ's true cause upon earth, the *chef d'œuvre* of Satan's workmanship, and the man of Satan's right hand. Jerome calls him *organum diaboli*, the organ of the devil—the instrument, that is, by which the devil works. St. Paul intimates that the devil works in him in the words "working," or inward energy, "of Satan." There are remarkable points of contrast between Christ and Antichrist, and a fearful parallel running between them. The invisible Father does not take flesh, but manifests Himself in His Son; so Satan does not take flesh, but manifests himself in Antichrist. Christ came showing forth the power of God; Antichrist came according to the working of Satan, and showing forth his power. Christ came to reveal the will of God; Antichrist to obscure it "with all deceivableness of unrighteousness." Christ came working miracles to prove the divinity of Himself and of His doctrine; Antichrist supports his pretensions by "signs and lying wonders." Christ, in a word, came to do the work of God; Antichrist to do that of the devil. Again: in Antichrist we have Satan's counterfeit and caricature of the incarnation and manifestation of Christ. The

very same words which are used to express the one are lent to the other: thus Christ has a coming, "with the brightness of His coming;" so has Antichrist, "whose coming is after the working of Satan." Christ has a revelation, so has Antichrist, "that man of sin be revealed," "that he might be revealed in his time," then shall that wicked be revealed. Christianity is called "the mystery of godliness;" antichristianity, "the mystery of iniquity." No wonder he bears the name of Antichrist.

XXV. Antichrist is a blasphemer. The greatest blasphemy is to put oneself in the place of God, and this Antichrist does. What words can be stronger than those of Daniel (xi. 86), "The king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods." To this the testimony of St. Paul remarkably agrees (2 Thess. ii. 4), "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so he as God sitteth, in the temple of God, showing himself that he is God." He allows nothing, whether true or false, to detract from his own greatness, or to stand in the way of his own glory. His object is the exaltation of himself and his own cause, and he makes every thing give way to this. "He opened his mouth," says St. John (Rev. xiii. 6), "in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven."

XXVI. Antichrist denieth the Father and the Son. "He is Antichrist that denieth the Father and the Son" (1 John ii. 22). From these words some have supposed that he was to be an open and avowed atheist, but this is surely ingrafting a preconceived notion upon Scripture, instead of taking it out of Scripture; for other passages show that he is neither an open atheist, nor an avowed infidel. Daniel represents him as "honouring the god of forces, and a god whom his fathers knew not;" and, also, as "speaking marvellous things against the God of gods," which implies not only that he believes in the god whom he thus honours, but that he recognizes the being of Jehovah against whom he speaks the marvellous things. Nor can we take him to be a professed infidel; for, as we have seen, St. Paul teaches that he sits in the temple of God, and is a professor of Christianity. In our judgment, therefore, the meaning of St. John is that Antichrist shall practically and not theoretically deny the Father and the Son, and this interpretation of the word deny is borne out by other and similar passages of the Bible; which, as the subject is important, we will quote at length, "If any provide not for his own, and especially those of his own house, he hath *denied* the faith, and is worse than an infidel" (1 Tim. v. 8). "They profess they know God; but *in works deny* Him, being abominable, and disobedient, and unto every good work reprobate" (Titus i. 16). But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, *even denying the Lord* that bought them.

The persons spoken of in these texts—and there are many more—were neither atheists nor infidels, but professing Christians, yet they are said to deny the Father and the Son. The last text quoted is singularly to the point, inasmuch as those who bring in damnable heresies, even denying the Lord, are teachers in the Christian Church, false ones indeed, but still they are teachers; and this is just what we affirm of Antichrist, who, by office, is a teacher in the Church; but who, by introducing heresies in doctrine, and destructive errors in practice, contrary to God's Word, does in the Scripture sense deny the Father and the Son. This interpretation gains strength from two considerations—that when St. John wrote the above text, he had in his eye the Gnostics, who were professed Christians, though they had fallen into heresy; and also that Antichrist is called the son of perdition, a name first applied by our Lord to Judas Iscariot, who was neither atheist nor infidel, but a disciple of Christ. From all these premises we are impelled to conclude that the Antichrist of St. John no further denies the Father and the Son than the false teachers mentioned by St. Peter, that is, not in theory, but in practice. It seems marvellous that in this text alone an atheistic and infidel sense should be affixed to the word “deny,” in direct opposition to other texts where the same word is used, and other passages where Antichrist is fully described.

XXVII. Antichrist is a persecutor of the saints; “I beheld, the same horn made war with the saints, and prevailed against them” (Dan. vii. 21); “and he shall wear out the saints of the most High (verse 28); “and it was given unto him to make war with the saints” (Rev. xiii. 7).

XXVIII. He is a deceiver, “Even him, whose coming is . . . with all deceivableness of unrighteousness” (2 Thess. ii. 9, 10); “he deceiveth them that dwell on the earth” (Rev. xiii. 14), and he is thus the means of spreading “the strong delusion,” referred to by St. Paul. He has the art of cloaking his own real character, for he assumes the innocence and harmlessness of the lamb (Rev. xiii. 11); though when he speaks it is “as a dragon.”

MISCELLANEOUS MARKS.

XXIX. Antichrist has not that regard for women which is paid to them by other men. “Neither shall he regard . . . the desire of women” (Dan. xi. 37). “The Spirit speaketh expressly, that in the latter days some shall depart from the faith, . . . forbidding to marry” (1 Tim. iv. 1 3). Jerome, in expounding the above words of Daniel, writes, “The better exposition hereof is to apply these words to Antichrist, for that he shall pretend chastity, that he may deceive many.”

XXX. Antichrist promotes the use of, and belief in, protecting gods for cities, towns, and renowned places. “He shall honour the god of forces,” Mahuzzin or gods protectors (Dan. xi. 38), see margin. In modern language we call them “patron saints.”

XXXI. The number of Antichrist's name is 666, or, as it is

explained in the Douay Bible, "the numeral letters of his name shall make up this number." "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six" (Rev. xiii. 18).

XXXII. Antichrist professes to work miracles, "Whose coming is after the working of Satan with all power and signs and lying wonders." The miracles are evidently false, but they are believed in by those over whom Antichrist reigns. "God shall send them strong delusion, that they should believe a lie" (2 Thess. ii. 9, 11). "And he doeth great wonders, . . . and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast" (Rev. xiii. 13, 14).

XXXIII. Antichrist succeeds in his wishes and designs. "The horn made war with the saints, and prevailed against them" (Dan. vii. 21). "He shall think to change times and laws: and they shall be given into his hand" (verse 25); "and the king shall do according to his will" (xi. 36). Indeed, the whole of the prophecies concerning him bear testimony in many places to this point.

APPLICATION OF THE PRECEDING MARKS.

We have now elicited some of the most important and prominent marks of Antichrist which the Scripture affords, and we shall proceed to show the application of them to the Pope of Rome. We would only first remark, that they belong to him in his official capacity. Some of the Popes, since the beginning of the sixth century, as well as before, may have been amiable and moral men in their private and individual character; but this does not touch the question before us; for it is the constant custom of the Bible to judge of corporate bodies and successions of individuals, holding the same place, in reference to their public and official character. We know that some of the Sovereigns of the Chaldean, Persian, Grecian, and Roman Empires, were outwardly excellent men in private life; but they were the heads and leaders of systems that were opposed to God and His people, and in God's Word they are judged of accordingly. So with the succession of Popes: we have not to deal with them as men, but as the avowed and acknowledged heads, leaders, and upholders of the system which they represent. In this capacity all the aforementioned marks most accurately and wonderfully meet in him; and, therefore, it is that we assert that the succession of Popes is Antichrist; or that each Pope, as he succeeds to the pontifical office, is Antichrist.

"The mystery of iniquity," or, "the spirit of Antichrist," existed in the days of St. Paul and St. John; but the time of its development and embodiment had not arrived, and the Church was not sufficiently degenerated to receive the pretensions and heresies of the man of sin. Hence we read of an apostacy which should precede his coming and be preparative to it. There was, too, a withholding cause that he might be revealed in his time, and not before.

In conjecturing what this hindrance was, the following obvious considerations will guide us to some conclusion:—

1. It existed in St. Paul's time.
2. Its interest was different from that which was hindered by it; otherwise the one would not, we may suppose, have hindered the other, but the two would have amalgamated.
3. There were weighty reasons why it should not be specified in writing.

Now, seeing Antichrist was to reign over the kings of the earth, after having subdued three kings; seeing he was to arise about the time that the Roman Empire was parted into ten kingdoms, each having its own king; and seeing he was to introduce new laws and customs, it seems from all these premises to be pretty nearly certain, that the power of the heathen Roman Emperors was the hindrance alluded to; for while that was in the ascendant, Antichrist could not rise into power and reign, and this is confirmed by the fact that Antichrist was to take the form and the place of the last seventh head of the old Roman Empire; whilst it also fully accounts for the refusal of St. Paul to name the hindrance, as it might unnecessarily excite the alarm and wrath of the Roman rulers, and damage the Christian cause. Nevertheless, as St. Paul had, by word of mouth, told the Thessalonians what it was, we may suppose it was not lost to the Church, and it is remarkable, that the opinion here advanced was universally held by the primitive Christians. We give a few quotations supplied by Bishop Newton. Tertullian, expounding the words, "only he who now letteth will let until he be taken out of the way," says, "Who can this be but the Roman state, the division of which into ten kingdoms will bring on Antichrist, and then the wicked one shall be revealed" (*De Resurrectione Carnis*, chap. 24). Again, in his *Apology* (chap. 32), he thus writes, "There is another and more urgent reason why we should pray for the Emperor, and even for the estate of the Empire, and the interests of Rome; for we know that a violence of the greatest kind (which hangs over the whole world, and the end of the world itself the arrival of which threatens calamities horrible to think of) is kept back by the intervention of the Roman Empire. We do not wish them to make trial of such things, and meanwhile we pray that they may be deferred in favour of the continued duration of the Roman Empire."

Lactantius (*Book vii. chap. 19* of his works), after describing Antichrist in the words of Scripture, thus concludes, "This is he who is called Antichrist, but shall feign himself to be Christ, and shall fight against the Truth."

Cyril, of Jerusalem, after referring to the prophecies concerning Antichrist, adds, "This, the predicted Antichrist, will come, when the times of the Empire shall be fulfilled, and the consummation of the world shall approach. Ten kings of the Romans shall rise together, in different places indeed, but they shall reign at the same time. Among these, the eleventh is Antichrist, who, by magical

and wicked artifice, shall seize the Roman power" (Catch 15; chap. 5, p. 211).

Jerome, commenting upon the very passage now under consideration, says, that "Antichrist shall set in the temple of God, either at Jerusalem, as some imagine, or in the Church, as we more truly judge, showing himself that he is Christ, and the Son of God; and unless the Roman Empire be first desolated, and Antichrist precede, Christ shall not come, '*and now ye know what withholdeth that he might be revealed in his time,*' that is, ye know very well what is the reason Antichrist doth not come at present. He is not willing to say openly that the Roman Empire should be destroyed, which they who command think to be eternal. For if he had said openly and boldly that Antichrist shall not come unless the Roman Empire be first destroyed, it might probably have proved the occasion of a persecution against the Church" (Works of Jerome, vol. iv., Benedictine Edition).

Jerome lived long enough to hear of the taking of Rome by Alaric, and in writing to Gerontia, he makes this reflection on it—"He who hindered is taken out of the way, and we do not consider that Antichrist approaches whom the Lord Jesus shall consume with the spirit of his mouth."

Chrysostom, too, (vol. ii., p. 530) thus writes, "When the Roman Empire shall be taken out of the way, then he (Antichrist) shall come; and it is very likely; for as long as the dread of this Empire shall remain, no one shall quickly be substituted; but when this shall be dissolved he shall seize on the vacant Empire, and shall endeavour to assume the power both of God and man."

Other authorities might be cited in support of the above opinion, which was the general one until Antichrist arose, who, of course, would not recognize his own features. It should be remarked, that all these writers lived before the breaking up of the Roman Empire, and, consequently, before the appearance of Antichrist, and their testimony is, therefore, the more valuable.

Having thus from reason, and the testimony of ancients, discovered what the hindering power was, it will be conceded that while it existed, Antichrist could not arise, inasmuch as there could not be two supreme powers in the Empire. Constantine, indeed, having built the city of Constantinople, removed the Court from Rome to that place, where it ever after remained, and this, in some measure, displaced the check to the growing greatness of the Pope. "Before the fourth century," says Dupin (History vol. ii., 288), "the Church, which had been continually tossed and troubled with persecutions, could never settle one constant and uniform form of government, nor celebrate the mysteries with the pomp and splendour of ceremonies. But when she was perfectly delivered from the yoke of tyranny under which she had groaned before, and was established by the authority of a Christian Emperor, she made rules and laws for the government of herself, and joined to the purity of faith the magnificence of ceremonies. It was in the

fourth century that the body of the Churches was perfected, and that certain rules were established for ecclesiastical decisions." After this, corruptions flowed in apace upon the Church. "The Bishop of Rome," says Mosheim (*History*, b. ii. part 2, chap. 2), "was the first in rank, and was distinguished by a sort of pre-eminence over all other prelates. Prejudices, arising from a variety of causes, contributed to establish this superiority; but it was chiefly owing to certain circumstances of grandeur and opulence, by which mortals for the most part form their ideas of pre-eminence and dignity, and which they generally confound with a just and legal authority. The Bishop of Rome surpassed all his brethren in the magnificence and splendour of the Church over which he presided; in the riches of his revenues and possessions; in the number and variety of his ministers; in his credit with the people; and in his sumptuous and splendid manner of living. These dazzling marks of human power, these ambiguous proofs of true greatness and felicity, had such a mighty influence upon the minds of the multitude, that the See of Rome became in this century a most seducing object of sacerdotal ambition." The Popedom was sometimes contended for with all the fierceness of warrior kings. Ammianus, and Gibbon after him, thus speak of this matter: "The Prefecture of Juvenius was accompanied with peace and plenty; but the tranquillity of the government was soon disturbed by a bloody sedition of the distracted people. The ardour of Damasus and Ursinus to seize on the episcopal seat surpassed the ordinary measure of human ambition. They contended with the rage of party; the quarrel was maintained by the wounds and death of their followers; and the Prefect was constrained by their violence to retire into the suburbs. Damasus prevailed: the well-disputed victory remained on the side of his faction; one hundred and thirty-seven dead bodies were found in the Basilica of Sicininius, where the Christians had their religious assemblies." How lamentable was such a state of things as this, and how clearly does it show that that apostacy had begun and far progressed which Paul said should take place before the revelation of the man of sin. But the hindrance still existed, the Emperor still reigned. During the fifth century, however, the unity of the Roman Empire was broken, and its consolidation destroyed by the incursions of the Goths and Vandals, as related at large by Gibbon; and now the man of sin began to manifest himself. Still, obstacles existed to the full exercise of his power. The Vandals became masters of Italy, and held their Court at Rome; but as they were Arians, and persecuted the orthodox, the Pope intrigued against them, and Odoacer, their king, fell before him. The Goths came next, under their King Theodoric; but he, too, overawed the Pope, who could not be elected without his approbation, nor call a counsel without his consent. All the Gothic kings claimed and exercised sovereignty over the Popes of Rome; besides they, too, were Arians. All this the Popes could not endure, and this king, or

horn, too, was rooted up. The Lombards were the next conquerors of Italy, and masters of the Pope, and consequently stood in the way of his rising ambition. To get rid of this power, two successive Popes, Stephen II. and Adrian I., wrote to Pepin, King of the Franks, to come and fight their battles, which he did; and thus the third horn was rooted up before the little horn. "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots." "And the ten horns out of the kingdom are ten kings that shall arise, : and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings" (Dan. vii. 8, 24).

Pepin not only conquered the enemies of the Pope, but gave him also their lands to be his patrimony for ever. The Pope had previously laid him and his family under great obligation by sanctioning their revolt from Childeric, King of the Franks, by absolving them from their oath of allegiance, and by anointing him instead. "The gratitude of the Carlovingians was adequate to these obligations, and their names are consecrated as the saviours and benefactors of the Romish Church. Her ancient patrimony of farms and houses was transformed by their bounty into the temporal dominion of cities and provinces, and the donation of the Exarchate of Ravenna was the first fruits of the conquests of Pepin. The splendid donation was given in supreme and absolute dominion, and the world beheld, for the first time, a Christian Bishop invested with the prerogatives of a temporal Prince—the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the Palace of Ravenna. In the dissolution of the Lombard kingdom, the inhabitants of the duchy of Spoleto sought a refuge from the storm, shaved their heads after the Roman fashion, declared themselves the servants and subjects of St. Peter, and completed, by this voluntary surrender, the present circle of the ecclesiastical state," which is called the patrimony of St. Peter. This donation was made by Pepin, A.D. 755, and confirmed and even enlarged by Charlemagne, A.D. 774, "The temporal dominion of the Pope was now finally established. The declaration of the prophecy had exactly been fulfilled. While the Empire of Rome was dissolving into fragments, and the ten predicted kings were rising out of its ruins, another power altogether distinct and diverse rose stealthily in the midst of them, and secured itself a place in the western territory of Europe. From the time of the last Emperor of the West, three dynasties appeared in succession, and wielded the sceptre of nearly the whole of Italy. Each of these, in succession, was overthrown and destroyed, and the overthrow in each case was effected by the direct aid and strenuous efforts of the Bishop of Rome, and ended in securing his dominion."

From that time to the present the dominion of the Pope has continued, though in these latter times it is waning away,

and as the prophecies have thus far been fulfilled in him, we have every reason to believe that those chronological marks, which are yet future, will also be manifested in him.

In the application of the official marks we need say but little ; for none will deny that he claimed to be the temporal ruler of the states of the Church, or that he is a professor of Christianity, and is a Bishop in the Church of Christ. The secret, however, of his power consists in the fact that he assumes to be the vicar of Christ ; that as such he exercises the power of Christ ; that he has, therefore, a spiritual dominion over all kings and people of the earth, and that if any are not subject to him they cannot be saved. " The annals of Europe during a thousand years attest the supremacy, though not always unchallenged, of the Papal power, and the boundless authority, nay, the divine attributes of infallibility and judgment to which the head of the Church of Rome laid claim. The ten kingdoms into which the Roman Empire was divided gave their strength and power unto the beast, and kings became the vassals of a priest." " The ten horns which thou sawest are ten kings, which have received no kingdom as yet ; but receive power as kings, at the same time as the beast. These have one mind, and shall give their power and strength unto the beast " (Rev. xvii).

The Church of Christ in England originally Protestant and Independent of Rome.

Rome's victims in England have been misled, partly through the plausible statements and arguments of priests, but chiefly through the ignorance of Christian doctrine, and of the history of their own Church and country. In the glare of abundant light, and in the midst of accumulated historical materials, the ignorance or stupidity of even educated men and women is almost incredible. But the fact is undeniable. Hence we have been requested to publish the following admirable tractate by Bishop Bromley. It was originally addressed to the students of the Normal College and the congregation of St. Paul's, Cheltenham, and afterwards published separately, but now long out of print. It will be specially useful to the members of our Protestant Educational classes. It proves in a very succinct form the antiquity and original independence of the British Church, and hence the innovation and usurpation of Rome.

The present position and attitude of Rome in these realms is such as to demand a peculiar notice. Encouraged by the defalcation of a certain number of the clergy of the Church of England, that ambitious Church has deluded herself, or wished to delude the world into the opinion, that England is become ripe to return to her communion ; and for this purpose, with her characteristic boldness, she has attempted a policy, the like of which has not been dared since the days of the Reformation. She has parcelled out the land into

so many episcopates ;* and in such a way as to imply that her own is the only true hierarchy. Of her intention there can be no mistake, for though we are now informed that the Pope had but in view the extension of spiritual privileges, which, as spiritual adherents to a foreign see, Romanists had a right to claim, we had to listen to very different language when first the manifesto of the Cardinal Archbishop was issued. No one who knows the views which Romanism takes of heretics can doubt what is implied by such expressions as your beloved country has received a "place among the fair churches," and "I shall continue to govern" (not the Romanists, but) "the counties of Middlesex, Essex, &c." Who that has well read the authorized Canons of that Church, and the bulls of the Popes in regard to heretics, can construe the recent movement which has aroused (so unexpectedly to herself) the indignation of the land, otherwise than as an act to proclaim the Church of England a non-existent thing, or as a purpose, *pro posse*, to correct her as an erring and wayward child ? If it be argued that the terms of toleration allow to all the exercise of choice in religious creed, we reply that there is a *limit*, which recognizes the right of a foreign prelate to exercise spiritual jurisdiction over those who voluntarily proffer their submission, and which also on the other hand protects those who do not from insult, though it be only the insult of words, while it also secures to the Sovereign her civil claim to supremacy over every subject, Romish or Protestant.

Such being the bold and menacing attitude in which the Bishop of Rome looks to England, it may be a suitable employment of our influence to show you the utter unreasonableness of the claim of Rome upon the English Church. The claim of the Church of Rome stands distinguished from every other form of dissent in this particular, that while others assert to themselves the privilege of multiplying their converts, if they are able, Rome arrogates an authority over foreign churches, and would exercise it, if she could. The ground of this claim may be thus explained. I use the syllogistic argument adopted by her own advocate :—"All Christians are subject to the authority of the true Church of Christ ; the Roman Catholic is the true Church of Christ ;—therefore a Protestant is subject to the law of the Roman Catholic Church." To omit other testimonies we read in the creed of Pope Pius IV., that most explicit summary of Romish faith—"I acknowledge the Holy Catholic and Apostolic Roman Church, the mother and mistress of all Churches." Now, if this claim cannot be established upon the Scripture, we are authorized by the last book which it contains to resist it. The Lord Himself, whose Vicar the Pope professes to be, lays it upon us—"I will put upon you no other burden. But that which ye have already ; hold fast till I come." One mode of resisting this claim will consist in proving that the Bishop of Rome never himself discovered it till some centuries afterwards ; and surely

* Reference is made to what is called "The Papal Aggression" of 1850, when the Roman Hierarchy was established in England.

we in Britain are the last in Europe who should submit to it, if it can be shown that the English Church had a pre-existence independent of the Roman Church. Now I will establish *two* particulars. I will undertake to make it clear that the claim of supremacy was never allowed to Rome during the first centuries of the Church; and secondly that there existed a Church in England before the period when Rome challenged to herself such supremacy. Before this supremacy was demanded, no doctrine, redolent of modern Romanism, was known throughout entire Christendom.

I. In proving our first position, we begin with Apostolic days, and we ask whether, in Apostolic documents, inspired or uninspired, this claim was demanded or allowed on behalf of Peter. The Romanists urge the passage where our Lord commits the keys to that Apostle. This was emblematical of Peter's mission when he opened the door of Christianity to the Jews on the day of Pentecost, and afterwards to the Gentiles by the conversion of Cornelius. They also urge the memorable ascription—"Thou art *Peter*, and upon this *rock* I will build my Church." If there be a mutual allusion between the Greek word *Peter* (which is derived from a *stone*) and *rock*, we will pass over the harshness of the metaphor, which is made to denote supremacy and authority, and ask whether the conduct of the Apostles, as at the first Council held at Jerusalem (Acts xv.), shows that this interpretation was understood. How is it then that in much later ages, when the faith of Peter began to depart from the Romish Church, words addressed only to Peter should be claimed on behalf of Peter's successors in a sense which Peter never applied to himself? The sequel will show that through a much later age, even long after a deference began to be paid to the Romish Bishop, no writer dreamt of enforcing this interpretation. The early Fathers disagree in their exposition of it—some refer it to Christ, as though He pointed to Himself—some to Peter's confession, just uttered, while others who do apply it to Peter apply it restrictively to his Faith.

The Apostolic Fathers of the *first* century are five in number; but personally known as some of them were to the Apostles themselves, they did not learn from them this doctrine of Peter's superiority. Their extant works are translated by Bishop* Wake, and he who takes the trouble to read them for himself will be convinced of this fact.

If we examine the testimony of the *second* century we shall have the more abundant materials for the establishment of the same truth. In this century a dispute arose in the Christian Church upon the subject of the exact day when Easter should be kept. The Eastern Churches, like that of Ephesus, took one view; the Western, like that of Rome, took another. By the way, we may remark that the ancient British Church adopted the Eastern custom, and this bears a traditionary evidence of its original independence of Rome. Now we learn from history that Polycarp, who was

* Archbishop.

Bishop of Smyrna, discussed the question while on a visit to Rome, maintaining in defence of his own custom that he had learnt it from St. John himself. The necessity of some uniform practice was felt, but amidst this diversity of opinion we find no claim set up by the Bishop of Rome to a Divine right to settle what was thought an important question of controversy. At the close of this century the dispute was revived, and the then Bishop of Rome refused to communicate with the Bishop of Ephesus and the other Eastern Churches, because they rejected his custom. And how was this proceeding regarded by all the other Churches, Eastern or Western, whatever were their views of the question in dispute? Protests, strong and indignant, were poured forth from all quarters of Christendom against so unjustifiable a stretch of power, and among those documents one has been preserved from the pen of the venerable Martyr Irenæus, which administers a severe rebuke for so unheard-of an assumption of authority.

Another century passes, and the *third* brings with it a fresh question of dispute; and it was this, whether those baptized by heretics should or should not be re-baptized. Cyprian, the well-known Bishop of Carthage, held the affirmative side of the question; the Bishop of Rome held the other. The latter, whose name was Stephen, not liking the decision of the African Council, excommunicates them, and the tenor of Cyprian's reply deserves attention, inasmuch as, though he was a well-known advocate of what might be called strict Church principles, yet he takes ground that is truly Protestant. Stephen had supported his own opinion, not by any pretended right of interpretation, but by a tradition, preserved, he said, in his Church, that imposition of hands was sufficient, and that re-baptism was improper. "But whence," answers Cyprian, "does this tradition come? Does it come down from the authority of our Lord and the Gospels, or from the Apostolic Epistles? If so, let this Divine and *sacred tradition* be observed. But *custom without truth on its side is only antiquity of error.*" I need not say how important it is to weigh, in modern controversy, this time-honoured sentiment; and to examine in what sense Cyprian used the term "tradition." The arrogance of Stephen is afterwards interpreted by Cyprian, as an attempt to assume to himself the character of a Bishop of Rome. Cyprian seems to say, "What is the Bishop of Rome, though he does live in a large and important city, more than any other Bishop?" I know that Roman Catholic writers urge that the question was afterwards decided in favour of Stephen, and that, had Cyprian lived, he would have acquiesced. But what of that? He would have done so, *not* because such was the opinion of the Bishop of Rome; but because a Council, duly constituted, so determined it. While the daring threat of excommunication of the African Church on the part of Rome was regarded but as an empty thing.

But it may be asked, is there no historical evidence that, at very early periods, considerable deference was paid to the Romish

Bishops? Of this there can be no reasonable doubt, and there is as little cause for wonder. From earliest times to settle questions of dispute Councils of Bishops were held, who came from all parts, and it was indispensable that *some one* should preside. Thus James, as we have said, presided at the Council of Jerusalem, mentioned in the Acts. Now Rome was the centre of the world, the mart and capital of the last monster empire. After the conversion of its Emperors to Christianity, of whom the first was Constantine,* the position of its Bishops would necessarily be one of superior dignity, as compared with other Bishops; and if, as we firmly believe, this accidental circumstance gave to the Pope his original eminence, and if such eminence were still to depend upon the *political* influence of the Roman States among the nations of the world, it would, on this principle, at the present moment, be small indeed! The precedence which was allowed to Rome was also allowed to the Churches of Antioch and Alexandria, upon the same principle. History indeed abundantly testifies that the theory of a Bishop's office was this, that it was two-fold; he had a charge over his own Church, and a joint authority with all other Bishops, when assembled in Council, for the settlement of controverted questions, over which whosoever presided was regarded as a *chief amongst equals*. However much it may be shown by Rome that her Bishops became Presidents by custom, it can just as easily be proved that their authority was no other than is justly due to such office. To this alleged custom, however—ceded it may be at first by courtesy and sufferance, we must refer that enormous claim, in after ages, of universal dominion, asserted by Pope Pius at Trent, and by that other Pope Pius, through whose recent Bull our Protestant country has had a network of Popish dominion thrown over it round to the centre from every shore.

II. We proceed to speak of *the original independence of the Church of England from that of Rome*. The Church of England is only three centuries old, as we are told. Remember what has been advanced and what is about to be said, and you can answer the caustic enquiry of the Church of Rome, "Where was your Church before the Reformation?" We have seen that the early Churches denied any supremacy over the rest in the third century. Long, however, before this the Apostles, if not St. Paul himself, upon the most undoubted testimony, evangelized and converted the old Britons. When St. Patrick came to Ireland, in the fifth century from Rome, he found, as Romish historians allow, an existing Church; and when, in the sixth, Augustine came to England, he did the same. It is curious that we are indebted to one of the first Bishops of Rome, Clement, for the assurance that St. Paul preached the Gospel to "the utmost bounds of the West," an expression, we know, used by the Latin writers to express these very isles. We know that Caractacus,* the old British king, was a

* A native of Britain.

fellow-prisoner at Rome with St. Paul ; and that he was converted to Christianity ; and upon the testimony of the British Triads, or ancient records, his family brought back Christianity from Rome. We know also that the first Bishop of Rome, Linus, mentioned in 2 Timothy iv. 21, was a Briton. The proof of this statement is so interesting as to deserve especial notice. Clement tells us he was the son of *Claudia*. In his epistle to the Romans St. Paul says, "Salute Rufus." This was A.D. 60. Six years later he says to Timothy, "Eubules greeteth thee, and *Pudens*, and Linus, and *Claudia*." Now we have here the remarkable witness of the Roman poet Martial, that this *Rufus* and *Pudens* were the same person ; that he was married to *Claudia*, and that she was a British lady. How remarkably is heathen witness pressed into the service of Christianity exhibiting fresh sources of British evangelization ! Martial was at Rome at the very juncture of the release of Paul and Caractacus, and as if to identify this British matron more unmistakably, he styles her as *Claudia Rufina*.* Although the records of the history of this Church are scanty, and come through unfavourable channels, there are sufficient notices through succeeding centuries to prove its entire independence and self government. In the second century Tertullian, in his tracts against the Jews, bears this testimony, "Those places of Britain which the Roman arms have not yet been able to penetrate are subject to Christ." In the next century Origen, A.D. 280, enumerating the victories of Christ, triumphantly sums them up thus, the power of our Lord and Saviour is both with those who in Britain are separated from our coasts, and with those in Mauritania and with all who under the sun have believed in his name." There is concurrent witness that during this century the Church in these isles was not only existing, but highly flourishing. In the third century her purity was tested by the fires of persecution, called the Diocletian. At its very commencement a fearful edict went forth from Rome, for the complete extinction of Christians throughout the vast empire. Our own earliest historian Gildas gives a most pitiable description of these sufferings in Britain, amidst which "the churches were demolished, the Holy Scriptures were burnt, the priests and people dragged to the shambles and butchered like sheep." St. Alban's, in Hertfordshire, is an existing testimony to these truths, deriving its title from the most eminent of the martyrs bearing that name. These persecutions were terminated by the proclamation of Constantine as Emperor of Rome, who was converted to Christ and was moreover a native of Britain. After an event so auspicious, General Councils became common, and the presence of British Bishops, if their presence can be proved, is an irresistible evidence that the British branch was fully recognized as a branch of the universal Church. And what are the facts ? A

* *Claudia cœruleis cum sit Rufina Britannis Edita, quam Latæ pectora plebis habet.*—Lib. xi. 54. *Claudia, Rufe, meo nobis Peregrina Pudenti.*—Lib. iv. ep. 13.

sect called *Donatists*, who though not the first heretics, were the first real Dissenters, held views which were regarded as contrary to Catholic truth, and a council was summoned at Arles, by the Emperor. At this Council, which was held A.D. 314, we find three British Bishops present corresponding to the three British districts, York, London, and Caerleon, regularly summoned, and subscribing their names. In A.D. 347 the three Metropolitans were again present at Sardica, and again at Ariminum, A.D. 359. Meanwhile, A.D. 325, the well-known Council at Nicæa was summoned, where the independence of all national Churches was laid down, and *perfect independence of all foreign jurisdiction*. In all these facts we have the most undoubted and unintentional witness to the British Church that the validity of her orders was never questioned, that her form was episcopal, that her Bishops took part in the sessions of Churches, and helped by their signatures to ratify their Decrees and Canons. That the British Church was pure in doctrine may be concluded from the fact that the three last Councils were held for the condemnation of Arianism and from the express testimony of different contemporary writers. In the fifth century the heresy of *Pelagius*, a Welsh monk, had infected, not only British, but foreign Churches. The heresy consisted in denying the doctrine of original sin, which he derived from his intercourse at Rome with a disciple of Origen. This and the following century gave proof to the vitality of the British Church, for we find her in numerous Councils taking the most active measures for the suppression of this error.

(To be continued.)

The Confessional Defended.

In the *Contemporary Review* for the present month there is an article by George Cowell, F.R.C.S., entitled "Confession: its scientific and medical aspects." There is nothing new in the article, although the old arguments are clearly and plausibly stated. What is chiefly new is the boldness with which one of the most detestable and odious parts of the machinery of Rome and the Ritualists is thrust upon the attention of the public, as if it were an essential part of primitive and practical Christianity. Romanists and their allies are generally so well aware of the instinctive horror with which Protestants shrink from the idea of bachelor priests prying into all the inmost feelings and most secret thoughts and acts of maidens and wives, that they keep any defence of this part of their system in the background. Still, the matter has lately excited so much interest that we suppose they think they may as well attempt to brazen it out.

The argument of Mr. Cowell is chiefly the old fallacy of a sup-

posed analogy, in this respect, betwixt medical men and Christian ministers, and the following short extract will give a good idea of the scope of the whole article :—

"Many of the facts necessary for a complete diagnosis of any given case have to be ascertained by a system of interrogation. It may be readily supposed that in some of the more simple cases of indisposition, when the patient is competent to make a statement of his symptoms, the physician may be able to form an opinion on the case and to administer the proper remedies without the necessity on his part of a single question. But this is the exception which proves the rule. It is but seldom that the sufferer, even if medically instructed himself, is able to interpret the significance of his own symptoms and their relation to the derangements of his own body. The skilled interrogations of the physician often open the eyes of the patient to the existence of disease which he had never before suspected, or to the utter triviality of a symptom which had raised up untold terrors in this mind. The system of the interrogation of patients is a very important part of medical education," &c., &c.

Now, that there is some general resemblance between spiritual and temporal physicians it is unnecessary to deny ; but here the analogy ends. To expand it into all its details and use it as a theological argument is simply preposterous—although were physicians prohibited from marrying, and bound together by secret oaths, even their case would assume a different aspect. But there are a number of clear and insuperable objections besides to any such mode of arguing. The Christian Church, unlike a company of medical practitioners, is an institution wholly of Divine appointment, and the question is—Did Christ Himself, or His Apostles, institute or practise anything so abominable as auricular confession ? There is not a trace of such a practice in the Scriptures. The only passage ever quoted, "Confess your faults one to another," has evidently no reference to secret confession. Even if it had, it implies as clearly that the priests are to confess to the people as that the people are to confess to the priests. The whole theory, moreover, upon which the confessional is founded is in the teeth of Scripture, and the practice is notoriously part of the fore-doomed apostacy. The pretended priest, forsooth, sits in the confessional as God, hearing and forgiving sins ! The very description given by the Apostle of the whole apostate system clearly applies to this : "He as God sitteth in the temple of God shewing himself that he is God." The pretence besides, assuming this to be his position, is that in order to forgive sins he must know them, and in order to know them he must be told them. But if he were really God he would be as able to know sins as to forgive them, and it would be well to test him first on the point of omniscience, before he is trusted on the ground of pretended omnipotence—like the old test of knowing the dream as well as the interpretation thereof. Besides, all the talk about the various symptoms of various cases proceeds on the assumption that the comprehensive remedy of the Gospel, "Repent and believe," "Believe on the Lord Jesus Christ and thou shalt be saved," is to be set aside, and that the pottering of the priests of Antichrist with their penances and pretended absolutions are to be substituted in its stead. The whole affair,

therefore, is subversive of Divine truth and of practical Christianity. Our Blessed Lord and His Apostles never spoke of such a system. They dealt with all mankind as alike suffering under the disease of sin. The various forms or aggravations of that disease mattered little. The general fact was enough, and with that they dealt addressing thousands. There was only one remedy, and that remedy was offered as sufficient for all who would accept of it. It was not, therefore, "Go into all the world as priests, for the old priesthood was gone; creep into houses and pry into the secrets of all hearts and families and pretend to forgive sins." But, "Go into all the world and preach the Gospel to every creature."

All this is perfectly plain. On the face of the Scriptural testimony the Gospel without priestcraft is a remedial system. But Rome and her allies by their sophistry would not only blot out Scripture, but history also, if that were possible. Do we not know by the clear testimony of historical facts as well as of many converted priests who have abundantly tested this dark prison house of Rome that it is a shocking engine for searing the consciences and debauching the hearts both of priests and people? A great cunning and political engine for laying open all the secrets of individuals and families, and thus attempting to prostrate the world at the feet of an all powerful clerical confederation? If there is one fact more abundantly proved by history and competent testimony than another, it is this. And yet it is a sad proof of the depravity of human nature that all this is disregarded—that plausible but transparent sophistry is accepted instead—and that men otherwise able and women otherwise amiable are found to shut their eyes and to go blind into the polluting confessional, "as the ox goeth to the slaughter, not knowing that it is for its life." Now that a bold attempt is being made to palliate and defend this, one of the most monstrous of Romish corruptions, it is high time that all faithful ministers of the Gospel were warning and instructing their people in regard to it, and especially the young against the snares that are thus being laid for their feet. Let them be taught to shun the confessional by whomsoever it is set up and recommended as they would shun the pestilence. Once entered and nothing but a miracle can save them, for the idolatrous heart acquires a liking for that avowal of secret thoughts to man which is at first repulsive, and a dangerous satisfaction in substituting the pretended forgiveness of a fellow sinner for the pardon which God alone can give. Therefore, it is as true of the Romish harlot as of any other, without a signal interposition of Divine grace, "Her house is the way to hell, leading down to the chambers of death."

Protestant Educational Classes.

The classes of the Protestant Educational Institute have been eminently successful during the past six months. The lectures

have given much satisfaction in the localities in which they have been delivered. The examinations have been of a high order, and the papers produced prove not only the increased appreciation of the system of instruction, but also the satisfactory progress made in the study both of the history and principles of the Reformation. Classes have been held in such towns as Reading, Cheltenham, Worcester, Birmingham, Warwick, Leamington, Devonport, Taunton, Weston-super-Mare, the City of London and its neighbourhood, Brighton, and Chichester.

READING.

The course of instruction embraced the Rule of Faith, the Priesthood, Confession and Absolution, the Lord's Supper, and the Present Phases of Ritualism. The course of lectures was delivered by the Rev. Dr. Maguire in St. Mary's Episcopal Chapel (Rev. G. T. Tubbs). The examination was upon the course of lectures, and upon Dr. Blakeney's Manual of the Romish Controversy. The prizes were distributed at a public meeting in the Town Hall, on the evening of 25th February, Captain Cobham in the chair. The following are the names of those who obtained prizes :—First prize, £3, Annie H. Moxhay ; second prize, £2, Mary O. Cooper ; third prize, £1 and a book, Maud Webster ; and the following obtained book prizes, viz. :—Maria Bazett, George C. Lyne, Annie M. L. Mayers, W. D. Heelas, Helen S. Fletcher, Edith P. Moxhay, Charles J. A. Batstowe, Ellen Bazett, George Sneath, Edwin J. Stokes, Albert Fifield.

CHELTEHAM.

A similar course of lectures was delivered in the Parish Church (Rev. Canon Bell), by the Rev. Dr. Maguire. The examination was upon the lectures and Dr. Blakeney's Manual on the Romish Controversy. The prizes were delivered in the Parish Schoolroom, on the afternoon of March 20th, the Rev. Canon Bell in the chair. The following obtained prizes, viz. :—First prize, £3, Annie L. Butcher ; second prize, £2, Emily S. Parsonage ; third prize, £1 and a volume, Jeanie C. Spence. The following obtained book prizes, viz. :—To Violet New, Jane Bryant, Lucy Spence, Jesse Wright, Emma L. Bell, Emily Christian, Louisa M. Wright, Frances M. Abbott, Cathleen H. Graham, Beatrice K. Carnegy, Sara F. Pratt, Susan C. Logan, Meta Mackenzie, Alice O. Carnegy.

WORCESTER.

A similar course of lectures, for the local Protestant Association, was delivered by the Rev. Dr. Maguire, in St. Peter's Church (Rev. Mr. Wright). The examination was on the course of lectures and Dr. Blakeney's Manual of the Romish Controversy. The prizes were distributed at a public meeting held in the Mission Hall, St. Peter's ; R. W. Binns, Esq., in the chair. The following obtained prizes :—First prize, £3, Florence Margaret Reid ; second prize, £2, Miss Farmer ; third prize, £1 and a volume, W. C. N.

Mitchell ; and the following also received book prizes :—To Catherine J. Allinson, William Dawkin, Louisa Thorn, Louisa Maund, Clara Grove, William A. Sauday, Anna White.

BIRMINGHAM.

A similar course of lectures was delivered by the Rev. Dr. Maguire, in St. George's Church (Rev. J. D. Dixon). The examination was upon the lectures and Dr. Blakeney's Manual. The prizes were distributed at a public meeting at St. George's Schoolroom, on 13th March ; the Rev. J. D. Dixon in the chair. The following obtained prizes, viz. :—First prize, £3, Elizabeth P. Breay ; second prize, £2, Ada Roden ; third prize, £1, Alice M. Lock. The following obtained book prizes :—Albert E. Brown, Elizabeth Ombler, Frederick C. Pickering, Thomas Lane.

LEAMINGTON.

A course of Protestant lectures were delivered in the Congregational Schoolroom, by the Rev. W. J. Woods. The course was inaugurated by a preliminary lecture by the Rev. Dr. Maguire ; the Vicar of Leamington in the chair. The examination proceeded upon the lectures and Dr. Begg's Handbook of Popery. The prizes were distributed, in the Congregational Schoolroom, Warwick, on 14th March ; T. B. Dale, Esq. in the chair. The following obtained prizes :—Senior division : First prize, £3, Alice Maude Browne ; second prize, Wylie's History of Protestantism, 3 vols., Emilie A. Browne ; third prize, Pilgrim's Progress, Edward Davis. Junior division : First prize, Spanish Pictures, Lillian B. Browne ; second prize, Italian Pictures, Kate T. Hopkins ; third prize, Lives of the Reformers, Louisa A. Smeeton.

WARWICK.

A course of instruction was conducted by the Rev. J. Gibson, in the Congregational school, Warwick. The examination was upon the lectures and Riching's Protestant Catechism. The prizes were distributed at a public meeting held in the same place, on the evening of 14th March. The following obtained book prizes, viz. : first, Harry Jeffs ; second, Janet Moffat ; third, James Styles, junr. ; fourth, William H. Briscoe.

DEVONPORT.

A course of instruction was conducted in St. Mary's Schoolroom, Devonport, by Lieut. Street. The subject embraced the Rule of Faith, the Sacraments, Transubstantiation, the Mass, Purgatory, Papal Supremacy. The examination proceeded upon these subjects and Dr. Blakeney's Manual. The prizes have not yet been distributed.

TOTTENHAM.

A course of instruction was conducted by the Rev. Hugh McSorley, of St. Paul's, in his own schoolroom. The examination proceeded upon the lectures ; and the prizes were distributed in St. Paul's Schoolroom 6th February ; the Vicar in the chair. The following obtained

book prizes :—H. O. Allbrook, John R. Goodchild, Sefton Starkey, F. Short, Ellen J. Groom, Georgina K. Starkey, Charles Groom.

NORTH LONDON CLASS.

A course of instruction was conducted by the Rev. J. S. Forsyth, the minister of the Caledonian Church, Holloway. The examination proceeded on the course of lectures and Blakeney's Catechism. The prizes were distributed to the successful competitors at a Congregational meeting held in the church on the evening of January 15th; the Rev. Mr. Forsyth in the chair, who presented the prizes in the unavoidable absence of Lady Kinnaird. First prize, £8, Ann K. Craighead; second prize, £2, Joseph Simpson; third prize, a set of Protestant books, Louisa Dewick; fourth, a set of Protestant books, Edith Anderson; fifth, "Ultramontanism," Catherine McGregor Forsyth. A copy of Girdlestone's Christendom was presented to each of the remaining competitors, and a copy of Foxe's Book of Martyrs to the boys and girls of the Caledonian Asylum, to whom prizes have been offered by the Protestant Educational Institute, who stand the best examination upon this book.

Besides this systematic course of instruction, lectures accompanied with dissolving views, have also been delivered by Dr. Soutter, assisted by Mr. W. T. Gibson, in the Caledonian Church, Holloway, in the Caledonian Asylum, and in the Baptist Chapel, Finsbury Park. These lectures have been highly appreciated, and created much interest in the respective places.

The estimated number of students attending the Protestant classes has been not less than 5,000, and this important work might be much more extended over the whole country if increased funds were given to the Protestant Educational Institute.

Short Notices on Books.

The Ingoldsby Letters (1858-1878).—In reply to the Bishops on Convocation, the House of Lords, and elsewhere, on the revision of the Book of Common Prayer, by the Rev. JAMES HILDYARD, B.B., Rector of Ingoldsby. Fourth edition, revised and enlarged. London: CASSELL, PETTER, & GALPIN.

We rejoice to see a fourth edition of these now famous Letters. The present edition brings down the facts and arguments with respect to the revision of the Book of Common Prayer to the present hour, and his kind friend Mr. Parker, of Hanthorpe House, to whom the present edition is dedicated, has rendered a great service to the Christian Churches of the land in specially requesting the re-publication of this admirable work, and defraying its chief cost. The two handsome volumes are adorned with excellent portraits of the author, as he was, and is, and we regret to observe that time is telling upon his locks. There are also two views of the Ingoldsby

Rectory, all giving interest and distinctness to the work. Those who enjoyed the "Ingoldsby Letters" when they first appeared will read again this edition with renewed pleasure. There are so many facts, and the arguments of so many eminent men, now passed away, that are apt to escape the memory; and hence the present edition, with the author's numerous notes, bringing the question down to our time, appears like a new work. And to those who have grown into manhood, and are now taking their share in public questions, the volumes will be an invaluable storehouse of facts and arguments whereby they will be able to carry on the discussion of the question, which cannot fail to end in a triumphant issue if they "be not weary in well-doing, and if they faint not." The classical style and taste of the writer are well known, and his pleasing banter, and quaint and apt quotations, all give a charm to our old friend, and make us almost think that the author is young again, and is renewing his strength and vigour like the eagles. We wish that some means may be devised to place a copy of the work in the hands of every student at our Universities, and in every Church library in the land,

The English Reformation: How it came about, and why we should uphold it, by CUNNINGHAM GEIKIE, D.D., author of *The Life and Works of Christ*, &c.—Second edition. London: STRAHAN & Co.

We have perused this work with much satisfaction. A concise history of the Reformation was much needed, and the author has executed his task with much skill and ability. The object of the work is well explained by himself in the following words, extracted from the preface:—

"One cause of the success of the Romish clergy in our Church has undoubtedly been the audacity with which they have maligned the Reformation and the Reformers, and extolled the Romish Church of the pre-Reformation period. There has been a want of reliable and easily accessible information on these matters, for Professor J. J. Blunt's sketch of the Reformation, written forty years ago, is still almost the only Protestant manual of a moderate size on the subject. To supply this defect is the object of the present book. I have striven to write it calmly, fairly and truly. No labour has been spared to make it reliable, and hence, though it will doubtless be assailed by the Romanists who have crept into English holy orders, the reader may feel confident in its statements. If Rome look the reverse of attractive, as described, it is to be remembered that even the temperate homilies of our Church are forced to denounce it as 'Antichrist,' for its abomination in the times of which I treat, and its un-Christian principles always."

We most cordially endorse these sentiments, and as heartily recommend an extensive circulation of the volume. Facts are arranged and stated in a clear and happy manner, and the whole is written with much literary ability and research. The volume

will prove a most useful text-book on the English Reformation to all students who desire to obtain a correct view of the struggles and real principles of our great Reformers.

A Protestant Text-Book of the Romish Controversy, by JAMES TODD, Examiner for the Protestant Educational Institute. London: W. T. GIBSON, 38, Parliament-street.

This volume just published takes up the following important questions:—The Protestant Rule of Faith, the Objections to the Same, the Apocrypha, the Right of Private Judgment, the Romish Rule of Faith, Infallibility, the Supremacy of Peter, the Supremacy of the Pope, and Papal Succession. The volume contains also in the appendix the Decrees of the Vatican Council, and other documents important for reference. We consider this is the best modern text book in the English language. It is short, thoroughly argumentative and exhaustive. It is admirably adapted as a text book for intellectual students, and senior Protestant classes. It will also prove useful to ministers of all Protestant denominations. This volume will be followed by two others by the same able author on other Papal Doctrines, and on The Bearing of Popery on the Social and Political Life of a Nation.

DISTRIBUTION OF PRIZES.

THE ANNUAL MEETING of the PROTESTANT EDUCATIONAL INSTITUTE for the Distribution of Prizes to the Classes in the City and West End of London, will take place (p.v.)

IN THE

GREAT HALL, CANNON STREET HOTEL, E.C.,

ON WEDNESDAY EVENING, MAY 14th, 1879,

At 7-30 p.m.

LORD CLAUD JOHN HAMILTON, M.P.,

WILL PRESIDE.

Friends in the country desirous of attending this interesting meeting will be so good as intimate the same to the Secretary of the Institute, the Rev. Dr. BADENOCH, 38, Parliament-street, London, S.W., who will be happy to forward tickets of admission.

THE ARMOURY.

The Protestant Educational Institute.

LONDON MEETING.

The annual meeting of the Protestant Educational Institute was held on Wednesday, 14th May last, in the Great Hall, Cannon-street Hotel, London. Colonel Macdonald Macdonald, of St. Martin's, presided, in the unavoidable absence of Lord Claud J. Hamilton, M.P. The Chairman was supported by Admiral Sir Leopold McClintock, K.C.B., Mr. J. P. Corry, M.P., the Rev. Robert Maguire, D.D., Rev. Cunningham Geikie, D.D., Rev. V. M. White, D.D., Rev. W. Baker, B.D., Rev. W. Windle, M.A., Rev. Mr. Hawse, Rev. Alexander King, Rev. J. Forsyth, M.A., Rev. Mr. Taylor, Rev. Mr. West, Mr. M. C. Soutter, M.B.C.S., Mr. G. Thomson, and the Rev. G. R. Badenoch, LL.D. (secretary).

The meeting was opened with prayer by the Rev. W. WINDLE.

The CHAIRMAN said he was very sorry to find himself in the position he occupied, as it was caused by the absence of Lord Claud J. Hamilton, who writes to the secretary as follows: "Dear Dr. Badenoch,—I regret to say that it is as I anticipated. I feel so unwell that my doctor has ordered me out of town to-day, and I shall therefore be unable to preside at the distribution of prizes this evening. I am sorry to be prevented attending the meeting, as I had been looking forward to it, and I know several members of Parliament will be present. Will you kindly explain to the meeting the cause of my absence, and convey to it my regret at being compelled to forego the pleasure of again presiding at so interesting a ceremony?" I am quite sure that Lord Claud Hamilton deeply regrets his absence. I know the deep interest he has always taken in this work, and having often been associated with him in such works, I am quite sure that he sincerely regrets his absence. I am sorry that his place is not better supplied, but I can only say that it affords me the very greatest pleasure to be here to-night on so interesting an occasion. Your large attendance

also informs me that you also are interested in the society, and that the meeting will tend to forward the cause we all have at heart. I will not make any further remark, as I have been so suddenly called upon to preside; I shall therefore only call upon the secretary to read to you an abstract of the proceedings during the past year.

The Rev. Dr. BADENOCH said that in presenting a brief outline of the work of the institute for the past twelve months, he begged to remind its friends that the object of the institute was twofold. (1). To instruct the people of England, especially young men and young women, in the principles and history of the Reformation, in order that they may possess an intelligent acquaintance with the principles of Protestantism, and be forewarned as to the real character of Popery as opposed alike to the Word of God and our civil and religious liberties. (2). To resist the aggressions of Ultramontaniam on the constitution and principles of "this Protestant kingdom." The work was therefore educational and Parliamentary. But as it was customary to publish a separate statement later in the year of our Parliamentary efforts, he did not think it necessary to enter into detail on this head, unless merely to observe that the institute exercises the utmost vigilance on the introduction of Romish measures in Parliament, and endeavours by various means to explain to the country their bearing upon the interests of Protestantism. Much is done in this way which cannot for obvious reasons be stated in public. With respect to the educational department, Protestant classes have been held during the past year in the following towns: Birmingham, Brighton, Cheltenham, Chichester, Leamington, Plymouth, Reading, Taunton, Warwick, Worcester; and in the City, West-end, and suburbs of London, and in several smaller towns. The necessity for this work is apparent from the following extract from a letter just received. The writer says: "I grieve to say my son has joined the Church of Rome, and a niece of mine was on the point of following his steps. It is fearful to think of the number of young people in England who are now on the verge of Romanism; and I wish some able writer would publish some stirring tracts to prevent them taking the final step. It is useless to ask such persons to read any long treatise which militates against their view, and it is equally useless to reason with them when once they have taken the final plunge, as they then appear to take leave of their reason." Three thousand five hundred students have attended these classes, many of whom have undergone searching written examinations, both on the lectures delivered and on the text-books prescribed by the institute. Numerous gratifying testimonies have been received of the benefits conferred by this system of instruction on the various classes of the community. Sometimes letters are received from Roman Catholics stating that they have been brought to the knowledge of the truth, sometimes from those who have been perverted to Romanism, setting forth that their eyes have been opened to its errors, and that they have

returned to Protestantism. But the chief result is that our young men and women are not only fortified against the errors and snares of Romanism and Ritualism, but also that their minds and hearts have been more deeply impressed with the fundamental truths of the Word of God and of the history of the Reformation. I shall only quote one of these letters, from a student of the Worcester class. The writer says: "As the winner of the first prize in the examination held at Worcester, allow me to tender my thanks to the Protestant Educational Institute, not merely or chiefly for the prize and honour, but for the large amount of valuable information I obtained from Dr. Maguire's lectures. It will be my earnest endeavour to impart to others the knowledge I have myself obtained." As these classes are frequently attended by divinity, medical and law students, by schoolmasters, governesses, and Sabbath-school teachers, the knowledge obtained is made use of, like the writer of the above letter, in the several spheres in which they move. And here it may be noted that as the lectures are frequently reported in the local newspapers, a large portion of the community, in addition to those who attend the classes, is thereby instructed. It will be remembered that at the last annual meeting I expressed a desire that something should be done for those smaller towns and villages in which Ritualism is unhappily prevalent, and which could not be overtaken in the ordinary course of our work. The plan proposed was to offer a set of Protestant works to congregational or public libraries. By the liberality of Mr. S. Morley, M.P., and Mr. T. B. Dale, the institute was enabled to present sets of such works, consisting of eight and nine volumes each, to 200 libraries in all parts of the country, selected from 850 applications. In response to urgent appeals several sets were sent to friends in the colonies, similarly situated with respect to Ritualism and Romanism as those at home, to be deposited in their respective congregational libraries and theological colleges. The total number of volumes thus presented was 1,700. The institute for a number of years past has taken advantage of the anniversary of the 5th of November to prepare short papers on the history of the great events commemorated on that day, and this year a very large number of tracts, leaflets, and memorial cards were circulated. It is of great importance that our children and the masses of the people should be taught to remember intelligently these great national deliverances from Popery. And in order still further to instruct the great body of the people, an illustrated Protestant sheet almanack was prepared and published, exhibiting the dates of the chief martyrdoms and persecutions and other important events connected with the history of the Reformation at home and on the Continent. This publication was highly appreciated, and 11,000 copies were sold. I must also refer very briefly to another important branch of our work, namely, the efforts of our travelling agents. All the principal towns in the country are visited by them;

classes and public meetings are organized wherever practicable ; and as these agents possess a knowledge of the controversy, they often render valuable help to parents, teachers, and others ; also by recommending such works as may be suitable for counteracting Romish and Ritualistic errors. Referring to our financial statement, which is published in January of every year, we have in common with other societies suffered by the great depression in commerce, and failures of Banks and public companies. In addition we have to deplore the loss by death of several of our old and liberal friends. Our receipts are as follows : Subscriptions, donations, and collections at meetings, £2,052 18s. 6½d. ; legacy, £225 ; sale of books and tracts, £72 0s. 0½d., which, with a balance of £22 7s. from last year, give a total of £2,372 0s. 7d. Our expenditure for classes, prizes, parliamentary agency, printing, publications, and the other purposes of the institute amounts to £2,344 19s. 7d., leaving a balance in hand of £27 1s. The total work of the institute under its educational department since it was instituted 11 years ago, may be summed up as follows : Number of students in Protestant classes, 45,000 ; number in shorthand classes, 1,060 ; prizes given in money, £2,950 ; prizes given in books, 6,876 volumes ; pamphlets and tracts circulated equal in octavo pages to 33,850,000 ; also grants of sets of Protestant standard works, 1,800 volumes. The institute has now published a new text-book of the Romish controversy, written by its Examiner, Mr. James Todd. This will enable us to complete the scheme referred to in last year's statement, viz., of offering prizes to the students attending theological colleges in connexion with the congregational colleges of England, through the liberal offer of Mr. S. Morley, M.P. It is also in contemplation to offer prizes to Sabbath schools for the best examinations on a simple Protestant catechism. This has become imperatively necessary because the emissaries of Rome and of Ritualism take every opportunity of instilling into the minds of the young their pernicious principles. We have further to state that the institute has removed to new premises, a few doors from the House of Commons, as more convenient for carrying on our Parliamentary work. We still look upon these premises as temporary, as we hope that some friend or friends will enable us to erect a building of our own, in which would be established not only permanent offices, but also be the abode, for all time coming, of the very large and important Library of Standard Protestant and Romish works, which have been collected for reference, and where also there would be class-rooms for continuous instruction in the principles and history of Protestantism, and for affording to the members of our classes a knowledge of shorthand writing in order to enable them to cope with a similar mode of instruction given by the Jesuits to young men destined for the press of our country and other public offices. In conclusion, we beg to Press upon all Protestants that the funds placed at our disposal are altogether inadequate, and we therefore

appeal most earnestly to all friends of civil and religious liberty to contribute liberally towards the very important work entrusted to us. It cannot be too often repeated that our Protestantism is the secret of all our great privileges as a nation, and that if it be undermined, the Christianity of the world will suffer, and the free circulation, by our instrumentality, of God's Holy Word will be arrested. As a nation the privilege of contending for "the faith once delivered to the saints" may be withdrawn. It is only by righteousness that a nation can be exalted. Let us "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

The Rev. CUNNINGHAM GEIKIE, D.D., then moved the first resolution, as follows: "That the present times demand unity of action among all true Protestants, and systematic and prayerful study of the doctrines and history of the Reformation, especially by the rising generation," and said: I do not need to rest on such authority as my own to ask you to beware of the dangers of not understanding thoroughly the principles which govern both the Reformation and the Church of Rome. Bishops and archbishops conjointly raise their voices to warn us to beware of those who go about like wolves in sheep's clothing. The effect of their teaching was spreading to such a great extent as to make men feel that we ought seriously to think of the position of affairs, and make ourselves acquainted with the principles of the Reformation. If you think for a moment of this, you will see that there is great need for intelligent and thoughtful knowledge of such subjects. The Bishop of Chichester, in his last charge, told the world that there were 2,500 clerical priests belonging to the English Church Union—a union really for the importation of what may be called Popery. This is only an eighth part of the whole clergy, but it is nevertheless a large number. Yet we must always recollect that the heart of the English people is most thoroughly sound as to its Protestantism. (Hear, hear.) It is sad to see in some districts the spread of what we must call Popery, to say the least of it. When we see this and the corrupted forms of the old doctrine in which you and I still glory, I think we owe a debt of gratitude to this society for seeking to uphold those principles and to provide for the young by educating them to know the arguments for and against the Reformation and the Church of Rome, and early to form their principles. The doctrines of the Reformation are well worthy of preservation. Protestantism means, first of all, that we shall have perfect liberty in accordance with the heart and intellect. Christ came to found liberty. Christ died, I may say, the first Protestant; for when we think of it we perceive that He died because He protested against the slavery in which the priesthood of the day held public opinion. It is certainly the fact that He came into the world to emancipate the mind of man from all sacerdotalism; and that Christianity, when it is pure and holy as the Bible teaches it to be, is a religion of the spirit

and of the heart, and not a rite or ceremony. Now, all through the early history of the Church you can notice how the simplicity of Christ's teachings gradually became overclouded. St. Paul, after a little consideration, we clearly see was a Protestant *par excellence*, but he encountered in his day just such an opposition as Christ's teachings did. He was persecuted and driven from city to city ; and it is a fact that for generations after his death he stood at a disadvantage compared with the other disciples, and it was not until the Reformation that he took his right place in relation to them. And this was all because of his liberal or Protestant writings. It is also a fact that until the appearance of Christ there was no such a thing as liberty and free thought in the world. You cannot find it in antiquity or anywhere ; the common people were always in slavery to the priests. But when the veil of the temple was rent in twain, we find gradually that the right to think and the right to believe are claimed by the people, whether allowed by the priesthood or not. Protestantism comes and tells you that a man has an absolute liberty of private judgment, and that no priest has a right to stand in the way of that judgment. It also teaches that the Bible is the ultimate standard of what it is man's duty to believe. That we are to search the Scriptures for ourselves, and that whilst we may use every effort to lead a person to the true belief, no earthly authority can force him to be a Christian. We have a right also to spread those opinions, and to try and procure converts to our opinions if we can. No one either has any right to try to prevent open discussion. Protestantism further tells us that the Church of Christ is not the officers of the church, or building, but that the whole company of faithful men throughout the world is the true invisible Church of Christ. I apprehend that a doctrine like this teaches that every man stands simply face to face to God ; that there is no law but a man's convictions. That the man has the power of free speech. I think that the young ought to take these matters to heart. When a person becomes old and grounded in his faith, it is not so easy to induce him to change that faith or to prove to him that he is wrong. But a young person is like a young tree ; let the wind constantly blow softly upon it from a certain direction, and in a time that tree will yield to its influences. We must also remember that in teaching the young we are also training the future generation, and helping to form its destinies. I must congratulate this society that its classes are well taught and numerous attended, and that they are most useful in the extreme. Remember that Protestantism demands education, demands that you give your heart and soul to the knowledge of the subject it teaches, and thank God that you have such an opportunity for progress as this society offers. I have but one more word to say to you, and that is that Protestantism is not a mere negative of the errors of Rome, as the Roman Catholics say of it, but is the original and only Church formed by Christ when upon earth, the faith once delivered to the saints—a belief in the Saviour who died

for our sins, and rose for our justification, a Saviour for whom we live and in whose love we hope to die. I have great pleasure in proposing the resolution.

Mr. J. P. CORRY, M.P., seconded the resolution, and in referring to the Protestantism existing in Ireland, said : All acquainted with my native land know the blessings that have resulted in the North of Ireland from the establishment of Protestantism. We at once see a very marked difference between South and North Ireland. I have been asked to explain this difference, and I have no hesitation in ascribing it entirely to the difference of religious belief. We require such institutions as yours over in Ireland. I am not one of those members of Parliament who are gifted with eloquence so as to influence others ; my vocation is rather to work. Since I have had a seat in the House I have been able to help in one way and the other the Protestant religion. You are all aware that from time to time in the House of Commons we have had attempts made to get a Romish university sanctioned in Ireland, but I for one hope it will not be successful. (Hear, hear.) I think it would be acting a very ungenerous part for England to take the funds of the now disestablished Irish Church for the purpose of founding such an university. The resolution was carried unanimously.

The Rev. Dr. MAGUIRE, who conducted the City and West-end classes, stated that the prizes now about to be distributed were for the members of the City class only, and that a separate meeting would be held for the presentation of the prizes to the members of the West-end class in their own locality. After briefly explaining the way in which the examination was conducted, and the prizes adjudged, he read, from his adjudication report, the names and marks of merit of the successful competitors.

The following prizes were then distributed :—First prize, £10, William Little ; second prize, £7, Joseph Wilson ; third prize, £5 ; Emily D. Kirkwood ; fourth prize, equal £2 10s. each, W. O. Dixon and John F. Davis ; sixth prize, £1, George E. Laws. The following received book prizes :—F. W. Eyre, Henry A. Bywater, William Strong, Sydney West, Alfred Allen, Alice Hoatson, William Steel, John Eley, T. J. Robertson, Violet A. M. A. Hyde, Ernest W. Smith, John H. Adcock, William Bushell, Annie Stone, Frederick Pickering, Ada F. Windle. Special prizes, contributed by city friends, were also given to former competitors :—First prize, £10, Adelaide Burnett ; second prize, £5, George G. Coulter ; and book prizes to the following :—John Bennett, Joseph Greer, Mrs. H. Rice, Thomas G. Elliott, Miss A. M. C. Walmisley, William A. Long, Henry Rice, and Thomas Denham. Certificates of merit were also presented.

Mr. M. C. SOUTER, M.R.C.S., proposed : “ That this meeting rejoices in the success of the efforts of the Protestant Educational Institute, in giving such instruction as opposed to Romanism and Ritualism ; and they deem it of the utmost importance that the

institute should be liberally supported, to enable it to establish still more extensively throughout the kingdom its Protestant educational classes." The speaker said: Very few can imagine how necessary it is to be perfectly familiar with the Romish controversy. Every day I come in contact with those who have been drawn into the illusions of Romanism. There are several aspects in which we should study Popery, the most important of which is the religious aspect. Nothing touches a human being so much as the future relations of his soul. Here, in this vital part, Popery touches all persons coming in contact with it. I have seen Roman Catholics die, and never with that calmness that a Christian shows in his last hour. I have seen dread and fear depicted upon their countenances, for they knew judgment would follow upon them, instead of dying strong in the certain hope of immortal life; knowing that to die is but to be in glory, instead of believing with the Romish system that they but go to purgatory for an indefinite number of years. I have seen in France dozens of persons round one altar praying for their deceased relations; and if you knew how many thousands of persons there are even in this country who believe their relatives to be in purgatory, you would desire to know more about this great system of wickedness and endeavour to destroy it. He also referred to the Lectures given by the Institute to children, on the Martyrs and Reformers, illustrated by dissolving views; and concluded by making an earnest appeal to wealthy friends of Protestantism to contribute liberally towards the maintenance and extension of work so excellent and so important.

The Rev. A. KING briefly seconded the resolution, which was supported by the Rev. V. M. WHITE, D.D., and unanimously adopted.

The Rev. J. FORSYTH, M.A., moved a cordial vote of thanks to Colonel Macdonald Macdonald for the manner in which he had presided during the evening, which was seconded by Sir LEOPOLD MCCLINTOCK.

The CHAIRMAN, in responding to the vote, which was unanimously accorded, said that he had listened with exceeding pleasure to the speeches that had been delivered, and he was sure that the large number present would agree with him in this remark. He had for years been in the habit of delivering speeches at this anniversary meeting, in other places; and to be able to hear such admirable speeches as those delivered gave him great gratification. The meeting was terminated by prayer by the Rev. J. FORSYTH.

LONDON WEST END CLASS.

A course of lectures, on the doctrines of the Reformation, was delivered by the Rev. Dr. Maguire, in St. Paul's Church, Onslow-square (Rev. W. H. Webb-Peploe), on the afternoons of Thursday during February and March. The distribution of prizes took place in the drawing-room of the Hon. Mrs. S. Cavendish, 62, Stanhope

Gardens, on June 24th, the Rev. W. H. Webb-Peploe in the chair. Dr. Badenoch and the Rev. Cunningham Geikie addressed the meeting. The following received prizes:—First prize, £5, Mary E. Walmisley; second prize, £3, Eleanor G. G. Brown; third prize, £2, Rose Moreton; and to the following prizes in books were awarded: Mr. Thomas Wright, Margaret B. Garvock, Mary E. Coleridge, Nelly J. Lukin, Mary M. Smith, Frederica Eborall, and Ellen Culbertson. Junior division: Book prizes, Gladys M. Bevan, Gwendolen Bevan, Laura T. Coltman, Mary E. Dalton, and Emily M. Dalton. Dr. Badenoch intimated that a lady who had taken a great interest in the work of the Institute and had liberally supported it from the beginning, had presented for each of the unsuccessful competitors a copy of the Rev. Hely Smith's work, "High Church," and that this admirable book would be forwarded to each by post.

BRIGHTON CLASS.

A public meeting in connection with the Protestant Educational Institute was held in the King's Room, Pavilion, on Monday, 28rd June, for the purpose of presenting to the successful students the prizes won by them at an examination held at the Town Hall, at the beginning of May, on the conclusion of a series of lectures by Dr. Maguire, Rector of St. Olave's, Southwark, on the principles of the Reformation.—The lectures, which contrasted the teachings of the Church of Rome with those of the Reformed Church, as tested by the Holy Scriptures, were delivered in Emmanuel Church. Mr. William Henty presided.

The proceedings having been opened with prayer,

Mr. W. OLDING, at the request of the Chairman, gave an introductory address, in which he touched on the principle which animated the Institute, viz., the desire to use the best means to remove the ignorance which was found in the minds of so many as to the relative claims of the Romish and Protestant Churches. He deplored the fact that this question received so little attention, and was so seldom dealt with from the pulpit or platform, observing that he was sure that young men and young women would not be so readily influenced by the errors of the Church of Rome if they were made fully acquainted with the gravity of those errors—(hear, hear)—and therefore he warmly supported, and had supported for many years, the laudable efforts which the Institute was making to educate young people in this important controversy. These were days, he feared, when one was tempted to cry "Peace at any price"; but they must remember that, whatever they might do, the Church of Rome would leave them no peace. It, therefore, behoved them to prepare as much as possible to protect themselves. (Hear, hear.)

The Rev. Dr. BADENOCH, after explaining the system by which the prize-winners were selected, and which, he pointed out, left the candidates' names utterly unknown to the Examiner, observed that

there was a great amount of indifference as to a clear conception of the truths of the Gospel as opposed to error, whether in form of Ritualism or Romanism, and he was inclined to attribute this indifference to a variety of causes. Indefinite teaching from the pulpit; a forgetfulness of the old ways of our forefathers in instructing children with a dogmatic catechism, and showing how those dogmas were based on the Scriptures as the sole authority; and a tendency to think that the battle of truth against error had once been fought and fought for ever, forgetting that error sprang from the heart as well as from outside;—all these contributed together to call for efforts on the part of the Institute. The work, it was true, had progressed in a marked degree. It began with about 500 young men in the city of London, and had gone on until upwards of 50,000 students in various parts of the country had passed through the classes. (Applause.) The work, too, was not confined to any one division of religion, for Wesleyans had welcomed the Institute's teachers in their Colleges, whilst clergymen and ministers of various denominations had at times united together to hold a systematic course of lectures. This was a phase of its work which proved of great interest, for they were then enabled to get all classes together to meet a common foe. Protestantism stood at the root of all they ought to prize as a Christian Church; and, therefore, when they found that it was struck at, it was incumbent on them to exert themselves to the utmost. Ritualism, in remote country districts as well as in the metropolis, was doing much to empty Protestant Churches, and, when it was seen what ignorance of the true principles of the Gospel was doing, it was time they did their best to remove it. (Hear, hear.) The Rev. Dr. expressed a hope that fresh supporters of the movement would rise up to fill the places of those removed by death, and, having alluded to the work done by the Institute in contributing to libraries in different parts of the country upwards of 2,000 volumes of sound Protestant works, concluded by reading the Examiner's report.

The Examiner (Dr. MAGUIRE) spoke in high terms of the intelligence shown in the majority of the answers, especially in dealing with the questions of Sacerdotalism and Confession, and gave a list of the distinguishing numbers on the papers which he adjudged worthy of the prizes offered.

The Rev. FILMER SULLIVAN, who was then called on to address the meeting, expressed his great interest in the Institute, and commended it to the hearty support of the meeting, observing that, when it was seen how Jesuits were swarming in their midst, and how, under another name, Popery was rampant in the land, it behoved them to put their shoulders to the wheel and make known what God's Word really was and what was the difference between truth and error. (Hear, hear.)

The Rev. Dr. BADENOCH then opened the envelopes bearing the numbers specified by the Examiner, and declared the prizes to have been won as follows:—1st, Miss Sarah Cowley, £5; 2nd,

Miss Augusta A. Cutler, £3; 3rd, Miss Mary F. Read, £2; 4th, Mr. R. Patching, jun., three volumes; 5th, Miss Frances David, three volumes; 6th, Miss Manico, two volumes; 7th, Miss Jeannie Keane, two volumes; 8th and 9th (bracketted equal), Miss A. Murray Alexander and Miss Laura Manico, two volumes each; and 10th, Miss Eliza Emily Lloyd, one volume.

The prizes having been distributed by the Chairman,

The Rev. J. B. FIGGIS said a few words in favour of the Institute's principle of sending out special teachers to give instruction on the distinctions between the Church of Rome and the Protestant Church; after which

The Rev. A. B. KING observed that he thought it had sometimes been taken a little too much for granted that the efforts of the Institute were strange and not essential to the great work of Christian education; but he felt that many truths had been brought before them that afternoon to remind them of the apathy, not to say fashionable ignorance, which had affected the country with regard to the fundamental principles of the Church. He was inclined to think that some of that apathy had sprung from reluctance; many essentially spiritually-minded persons felt to hear the question discussed. He hoped that the classes of the Institute might be further extended, so that the rising race might be soundly educated in the Scriptural principles of the Protestant faith. (Hear, hear.)

Mr. OLDING then moved a vote of thanks to the Chairman, which was seconded by the Rev. G. HEWITT; and, in replying,

Mr. HENRY said some good would be done if people could be induced to look at home rather than regard every movement as only affecting others. In Brighton alone they could see more than sufficient to give cause for alarm. At one end of the town a building was being prepared for 800 nuns; a Roman Catholic Church was being built at Cliftonville; another at the northern part of the town; and, not to specify too particularly, there were many sources open in the professedly Protestant Churches of the town for leading their own friends, not only to forsake them, but to be their enemies ever afterwards.

CHICHESTER CLASS.

A course of lectures, similar to that in St. Paul's, Onslow-square, London, was delivered by the Rev. Dr. Maguire in St. Pancras Church, Chichester (Rev. G. Cavill's). A public meeting, to distribute the prizes, was held in the schoolroom on 30th June, Rev. G. Cavill in the chair. The meeting was addressed by the Chairman, Rev. Mr. Smith, and Dr. Badenoch. The following prizes were awarded:—First special, History of Protestantism, to Ada Emily Knight; first ordinary prize, £5, Fanny B. Caffin; second prize, £3, Ellen L. Style. Extra book prizes, Kate B. Garland, Martha A. Caffin, Alice Spencer,

Julia Adams, Miss P. Russell, Allen M. Brown, Maria Calkins,
and Emily Dwyer.

DISCIPLES' WEEK (HEBRIAN) CLASS.

A Disciples' class having been conducted by the Rev. Canon Jones, in Denmark West, during the past winter, and a report of the examination having been submitted to the Protestant Educational Institute, copies in books were received as follows: First prize, George Caldwell; second, William Murphy; third, William Noble; and fourth, Pat Carson.

WEEK OF HEBRIAN CLASSES.

Classes in the West of England have been conducted by Mr. James Todd, the Secretary for the Institute. The adjudication of prizes in connection with these classes are expected to be ready in September.

DISCIPLES' CLASS.

The prizes awarded by the Protestant Educational Institute to the successful competitors at the late examination of the Disciples' Class at Liverpool, conducted by Lieut. P. H. J. Street, were distributed in St. Andrew's Schoolroom, Liverpool, on Tuesday, 10th June, 1870. The prize was taken by the Rev. Pitt Johnson, B.A., the incumbent of St. Andrew's, and a well-filled room and much enthusiasm testified to the interest taken in the subject. The meeting opened with a hymn, and prayer by the Rev. J. Butler, M.A., Curate of St. Andrew's, after which

The Chairman gave a thoughtful and earnest address. He gave a serious warning as to the state of Denmark and Lithuania, and referred especially to the unsatisfactory condition of the Protestant Churches in the districts of the Community Society, judging not the Protestant teaching of the Prayer Book on the subject, and tested the debate (called by the Lithuanians the Black Debate) at the end of the lecture. He exhorted his hearers to return again to the principles of the Reformation, and the simple study of God's Word, with power for the enlightening power of the Holy Spirit. He pointed out the well-known effects of teaching with Humanism by indulgence in the numerous teachings of Lithuania, and hoped that all present, especially the young, would never forget the faith that has made our country the city of the world.

The Chairman was followed by Lieut. J. H. J. Street, the conductor of the class, who brought before the meeting the objects of the society in general and this class in particular. He referred to the excellent work done in past years by the class, and was able to say, from repeated testimony of former pupils, he believed much good had been done in enlightening and strengthening a faculty in the Protestant faith. He referred to the fact that, independent of the theological side of the question, Humanism was a great political engine, which was now, through means of

Ritualism, making rapid strides in our land, sapping the foundation of vital religion, and introducing into our institutions, especially the Sabbath day, the system which exists on the Continent. He could not think any Christian Englishman would like to see our Sabbath continentalised.

The prizes were then delivered as follows :—Written examination : First prize, Miss Sophia Rose ; second prize, Miss E. L. Long ; third prize, Master Percy Choape. Oral examination : First prize, Mr. G. Philips ; second prize, Mr. Edwin Lacey. The prizes consisted of books.

Mr. W. WAKEFORD and the Rev. S. BESLEY delivered stirring and hearty addresses, which were repeatedly applauded, and enthusiastically received.

Mr. BAKER, R.N., a pupil, in a few appropriate remarks proposed a vote of thanks to the conductor of the class, for his indefatigable zeal in conducting this class for several years, which was responded to unanimously. A pleasant and an instructive, evening was brought to a close by prayer and the benediction by the Rev. Pitt Johnson.

The Portrait of Antichrist.

(Continued from page 195.)

Secondly. The seat of Antichrist was to be in some great city, which, in St. John's days, ruled over the kings of the earth. From this description, I need not say that everybody would at once pronounce the name of Rome ; and under the reign of Antichrist, Rome papal became to Christian nations what Rome pagan had been to heathen nations—the mistress of the world. Pope Leo thus expresses himself in an address which he delivered in Rome,—"As being the See of the blessed Peter, thou Rome art made the head of the world ; so as to have even wider rule through religion than by the power of earthly dominion" (quoted by Daubuz, 567). Joachimus Abbas, who lived in the thirteenth century, says, "Antichrist is long since born in Rome, and yet shall be advanced higher in the apostolic see" (Rog. Hoveden, annal in Rex Anglic, London, 1596). To the same effect are the words of Bernard, another Romish writer,—“The beast that is spoken of in the Book of Revelations, unto which beast is given a mouth to speak blasphemies, and to make war against the saints of the most high God, is now gotten into Peter's chair as a lion prepared to his prey” (Epist. 125).

But rarely are Romish writers found honest enough to speak out in this way. They generally glory in the fact that the Pope reigns in Rome—the “eternal city,” thinking it to enhance his glory

that he should possess for the seat of his dominion a city so famed in the history of the world.

The following quotations are deserving of special notice, as showing how truly prophecy is fulfilled, that the reign of the Popes should take the place of the reign of the Emperors :—

“The Empire having been overthrown, unless God had raised up the Pontificate, Rome, recuscitated and restored by none, would have become uninhabitable, and been a most foul habitation thenceforward of cattle. But in the Pontificate it revived as with a second birth ; its empire in magnitude, not indeed equal to the old Empire, but *its form not very dissimilar* ; because all nations from east and from west venerate the Pope, *not otherwise than they before obeyed the Emperor.*”—AUGUSTIN STEUCHUS, a popish writer of the thirteenth century.

“The princes of the world now adore and worship as Perpetual Dictator the successor, not of Cæsar, but of the fisherman Peter, that is the supreme Pontiff, the substitute of the aforementioned Emperor.”—FLAVIO BLONDUS, thirteenth century, both quoted by Vitringa, p. 785 ; Pareus, p. 433 ; and Daubuz, 586.

“To crown all, Pope Clement seals his own condemnation when he says, “We succeed to the vacant Empire of the Emperor.”—CLEMENS V., in Cod. Clementin., lib. ii., tit. ix., chap. 2., col. 186.

In applying the moral marks of Antichrist to the Pope, we again observe that they are so applied only in his official capacity, as he is the head and representative of the Antichristian system ; for in this inquiry we have nothing to do with his private character. He is Antichrist, not as he is an individual man, but as he bears a certain office, claims certain titles, and exercises certain powers ; and in this sense we will enumerate those moral characteristics of the Pope, which will clearly identify him with Antichrist.

The Pope is a blasphemer against God, because he takes the titles which belong alone to God, and allows them to be applied to him as his right. The following instances we think fearful, and we shudder as we quote them :—

“The Pope cannot be judged, because it is written ‘shall the axe boast itself against him that heweth with it.’”—NICOL passa Decretal Gratian. Decretal prima pars, Dist. xxi. chap. 4.

“Being God he (the Pope) might not be judged by any mortal man.”—NICOL passa, Dist. xvi., can. 7., col. 467.

—“The Pope is all and above all.”—HOSTIENS Op. par. 1512. Super quart. decretal qui fil sent legit, fol. 87.

“The Sicilian ambassadors, on being introduced to the Pope, fell at his feet, crying out, “O Lamb of God that taketh away the sins of the world.”—SOUTHEY, p. 190.

“All the kings of the West reverence the Pope as a God upon earth.”—GREGORY II., quoted by Gibbon, ix. 187.

“The people think of the Pope as the one God that has power over all things in earth and heaven.”—GERSON in Daubuz, 581.

"God was the Pope, and the Pope God."—Words of Ravallac, A.D. 581.

"To believe that our Lord God the Pope might not decree as he has decreed, is to be censured as heresy."—Extrav. JOHN xxii. ad Calc. Sixt. Decretal.

"The apostolic seat is the seat of God."—Sacrum ceremonial. DAUBUZ, 531.

"If to serve God truly is to reign, while you serve, O Leo, you reign ; for Leo is a god in the earth."—Appended to Roscoe's Leo X., numbers 71, 72, 100.

"The Pope bears the appearance in the earth, not of a mere man, but of the true God."—Decretal GREG. I. 7, 8.

"It is well known that the Pope was called God by the pious prince Constantine, and it is manifest that God cannot be judged by human judgment."—Canon Law.

Pope Nicholas I., writing to the Emperor Michael, A.D. 860, quotes these words, and uses the same argument in his own favour.—Decretal Gratian. Decr. prima pars.

Bishop Bedell discovered in Italy, and exposed the following inscription (See his life) :—

"To Pope Paul V. one instead of God, most valiant for the affairs of the Christian monarchy, and most courageous preserver of the Pontifical *omnipotence* !"

Again,

"To Paul III. the best, the greatest, a God in the earth."—Inscription on the gate of Tolentino, as quoted by Daubuz.

"Thou art not God, nor man, but as if a mean between the two, thou art of both."—Canon Law. Clement, Book i.

In the Council of Lateran, held A.D. 1215, Christopher Marcellus represents the Church at large as thus addressing Pope Leo X. who was present :

"I have compassed sea and land, and found none but thee to care for my preservation and dignity. I come to thee as my true lord and husband, beseeching thee to see to it that thy bride be renewed in her beauty, . . . for thou art our shepherd, our physician in short, a second God on earth."

Again, in the sixth session, the Bishop of Modrusium, in playing upon the name of the Pope (Leo X.), employs this language in reference to him,—

"But weep not, daughter of Zion, for God hath raised up a Saviour for thee. The lion of the tribe of Judah, the root of David hath come, and shall save thee from all thy enemies. On thee, O most blessed Leo, we have fixed our hopes as the Saviour that was to come."

Again, in the seventh session,

"Gird thy sword upon thy thigh, O most mighty."

The following quotations will show in what way Popish writers attempt to justify these titles :—

"The honour which is due to Christ, because He is God, is due

to the Pope, because honour is due to power; but the power of Christ and of the Pope is one, because he is God."—Quoted by VITRINGA, p. 797.

"The Pope is God because he is the vicar of God."—INNOCENT in the Decretals.

"Consider thyself to be the vicar of Christ, the Christ of God."—BERNARD. Epistle to Pope Eugenius, book iv., chap. 7.

Bellarmino, whose works are authorized, says, that "every title that belongs to Christ, belongs also to the Pope," and gives a list; and, according to Southey (*Book of the Church*, p. 190), the people were required to bow at the name of the Pope, as at the name of Christ. We are constrained to ask whether any language can be more blasphemous than that contained in these passages. Titles belonging only to God are given to the Popes, not only by others, but by themselves, and we never hear of the books containing these blasphemies been put on the list of prohibited works; no, they are sanctioned by papal authority, and what papists consider infallible decrees; so that popery in its very nature is blasphemous, and the Pope, from the very assumptions of his office, is a blasphemer; and who shall say that his doom shall not be worse than that of Herod, who, "upon a set day, arrayed in royal apparel, sat upon his throne and made an oration unto them, and the people gave a shout, saying, it is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory."

Nor must we here forget the amazing fact, that at the inauguration of the Pope, he is enthroned in the church of St. Peter's in Rome. The Cardinals, the Princes of the Romish Church, prostrate themselves before him. Adoration is not the only act, but also the word that is still in use at this ceremony to the regret of some Romish writers. The host, or consecrated wafer, which is not god, but is "*called god*," is placed upon the high altar, and there laid at the Pope's feet, although adored as the real and true Christ by all others. The footstool of the Pope's throne is the top of the very altar, where, according to Romanists, God Himself is offered up, "*He exalted himself above all that is called God.*"

The Pope of Rome exalts himself above kings and princes, or, in the words of the prophecy, he exalts himself above all that is *called* god, or that is worshipped. The true God is not here meant, but supreme temporal rulers who are called gods in Scripture (See Psalms lxxiii. 6, John x. 35, 1 Cor. viii. 5). St. Paul, in writing to the very church at Rome, says of the civil ruler, "Let every soul be subject to the higher power; but the Pope, in opposition to this, makes every one subject to him." We give quotations and examples:

Gregory VII., addressing the Council of Rome, held A.D. 1080, thus expresses himself in reference to the excommunication and deposition of Henry,—"*Go on, therefore, most holy princes of the apostles, and what I said, by interposing your authority, confirm;*

that all men may now at length understand, if ye can bind and loose in heaven, that on earth also ye can take away and give empires, kingdoms, and whatever mortals can have. For if ye can judge things belonging to God, what is it to be deemed concerning these inferior and profane things; and if it is your part to judge angels, who govern proud princes, what does it become you to do toward their servants? Let kings now and all secular princes learn, by this man's example, what you can do in heaven, and in what esteem you are with God; and let them henceforth fear to slight the commands of holy church; but put forth suddenly this judgment that all men may understand that not casually, but by your means, this son of iniquity doth fall from his kingdom."—*Plat. in Greg. VII. Conc. Rom. 7.*

In the excommunication itself these words occur: "For the dignity and defence of God's holy Church, in the name of Almighty God, Father, Son, and Holy Ghost, I depose from imperial and royal administration, King Henry, son of Henry, sometime Emperor, who too boldly and rashly laid hands on the Church; and I absolve all Christians subject to the Empire from that oath whereby they are wont to plight their faith to true kings; for it is right that he should be bereft of all honour, who is the cause of derogating from the majesty of the Church."—*Plat. in Greg. VII.*

The decree of Pope Boniface VIII., as given in the Canon Law, runs thus,—“We say, declare, and pronounce, that it is altogether necessary to eternal salvation for every human creature to be subject to the Roman Pontiff,”—“for one sword must be under another, and the temporal authority must be under the spiritual power.”

The notorious bull of Pope Pius V. against Queen Elizabeth contains these words,—“He that reigneth on high, to whom is given all power in heaven and earth, hath committed the one holy apostolic Church, out of which there is no salvation, to one alone on earth, namely, to Peter, prince of the apostles, and to the Roman Pontiff, successor of St. Peter, to be governed with a plenitude of power. This one he hath constituted prince over all nations, and all kingdoms, that he might pluck up, and destroy, and dissipate, and ruin, plant and build.”

“The first opinion is that the sovereign Pontiff hath most full power over the whole world, both in ecclesiastical and civil affairs. The middle opinion, which is the common one of Catholics, is, that the Pope, as Pontiff, has not *immediately* or *directly* any temporal power, but only spiritual; yet, that by reason of the spiritual, the Pope has at least indirectly a certain, and that a *supreme*, power in temporal things.”—*Belarmine.*

“It is an error not to believe the Roman Pontiff to have universal supremacy over things spiritual and temporal, into which error, indeed, many fall from ignorance of the same power; which as it is infinite, because great is the Lord and great is His power, and of

His greatness there is no end; all created intelligence is found to fail in searching it out."—Augustinus Triumphus.

Belarmine quotes with approbation as the doctrine of Aquinas, that "the Pope is the top of both powers," "when anyone is denounced as excommunicated, his subjects are by the very act immediately freed from his dominion and their oath of fidelity." (All quoted by Barrow.) Indeed, it is the general doctrine of papists, that kings hold their kingdoms from the Pope, and that he has the power of making and dethroning kings—that he has exercised it, the following instances, out of many others, will show:—

Pope Zachary, in the eighth century, took the kingdom of France from Childeric III., absolved the people from their oath of allegiance, and gave the kingdom to Pepin, the Mayor of Paris. Gregory VII., or Heldebrand, excommunicated Henry IV. Emperor of Germany, and absolved his subjects also from their oaths, as we have just noted; nor was it till the most abject submissions had been made that the sentence was repealed. Pope Adrian IV. obliged the Emperor Frederic to hold his stirrup when he mounted his horse. Innocent III. excommunicated John, King of England, and granted the kingdom to Philip of France; and Pius V. did the same to Queen Elizabeth. Pope Innocent III. gave a king to the Armenians, he raised the Duke of Bohemia, Bulgaria, Wallachia, and Arragon to royalty, and constituted them kings. He crowned the Emperor Otho IV., and afterwards denounced him as a rebel against the Roman See; anathematized and dethroned him, and raised Frederick II. to emperorship instead. Pope Alexandria VI. issued a bull A.D. 1494, drawing an imaginary line through the Atlantic, and granting to Ferdinand, the Catholic, all the countries he could discover to the west of that line, confirming, at the same time, in favour of the Portuguese, the grants by former Popes of their conquests east of it; and it was in virtue of this, their title, that the Spaniards summoned the nations of America to submit to their dominion, which also they enforced by fire and sword.

Baronius, in his *Annals*, relates the following of Celestin III., at the coronation of Henry VI.: "Our Lord the Pope sat in the pontifical chair, holding the Imperial crown between his feet, and the Emperor, bending his head, received the crown, and the Empress in the same manner, from the feet of our Lord the Pope. But our Lord the Pope instantly struck with his foot the Emperor's crown, and cast it upon the ground, signifying that he had the power of deposing him from the Empire if he were undeserving of it."

But, again, the Pope changes times and laws: "The Pope is the fountain of all manner of law. The Pope hath all law under the secret of his breast."—Boniface VIII., Canon Law, sect. Decretal, Bk. I.

"If all the world were to give sentence against the Pope, it appeareth for all that we ought to stand to the determination of the Pope."—Canon Law. Lugd. 1624, Decret. Gratian, Decr. Pars., Caus. IX.

"The Pope changeth the nature of things, applying the substantial parts of one thing to another, and of nothing he is able to make something, and that which is no sentence he maketh a good sentence, for in anything that he willeth, his will standeth instead of reason, and there is no one may say why doest thou thus."—Canon Law, Decret. Greg. IX., Bk. I.

"The Pope can determine contrary to the Apostles, and contrary to the canons of the Apostles, and contrary to the Old Testament."—Quoted by Daubuz, 582.

"If the Old and New Testament are to be received, it is not because they have been added to the body of the Canons, but because of their being received by the holy Pope Innocent."—Daubuz as above.

And does not the Pope act in accordance with this also, in that he has altered the natural and divine law of marriage, and made and enforced many decrees contrary to the laws of nations and of God, affirming them to be of equal, nay, greater authority than the Bible? Does he not canonize saints, and order divine honours to be paid to them, as well as to images and relics? Does he not grant indulgences? Has he not in idea created purgatory, and caused his votaries to believe in it? Does he not claim to deliver souls from it? And does he not assume the power, absolutely and directly, to forgive sins, past, present, and future, and to consign souls to perdition by the mere act of depriving them of the offices of his Church? How true are the words of inspiration, "he speaks marvellous things, and exalts himself above all, and thinks to change times and laws!"

The Church of Christ in England Originally Protestant and Independent of Rome.

(Continued from page 201.)

A new era now breaks upon the history of the country. After the removal of the Roman legions, upon the decay of that empire, the inhabitants were assaulted by the Picts and Scots. The help of the Saxons from Northern Germany was invited, who managed first to gain a permanent settlement, and then to possess themselves of the whole country. The Britons preferred to retire with their independence and their Christianity, rather than to become subject to the Saxon intruders. Numbers, however, remained amongst them, and throughout the century that intervened between the arrival of the Saxons, A.D. 449, and the Mission of Augustine, A.D. 596, the British Church struggled on in its existence.

Now it becomes a question of the greatest moment to examine this new portion of history. If Christianity had existed from Apostolic ages in the land, though driven under Saxon persecution to the extreme borders of Wales and Ireland for a time, and if it

was not extinguished in the midst of Paganism itself, it follows that however well-intentioned the mission of Augustine from Pope Gregory was, however favourable to the enlargement of Christianity and the spread of literature, however much the conversion of the Saxons was expedited by strangers more rapidly than was likely to be by the British without them, on whom they had trampled; yet the early history of the British Church and the testimony of the later writers deny to Rome the boast of evangelizing the Britons, or even converting the Saxons. Could it be proved that the latter were inaccessible to British Christianity, and the former were indifferent, as Augustine pretended, to their conversion, the case would be widely different. But, on the contrary, the success of Augustine was secured by the help of the Christianity he already found. The spouse of Ethelbert, by whose favour his monks gained their footing, was a Christian, and we have very express testimony that many districts of the Saxons were converted afterwards,—not by the Saxon Bishops consecrated by Augustine, but by the British now retired into Wales. It is difficult to arrive at the exact proportions of their respective successes, for the only source of our information is the Saxon historian Bede, who though dignified by the title of Venerable, "saith as little as he well could that tendeth to the honour of the British Church."

We know, indeed, that the British Bishop of London and the Archbishop of York were driven by persecution into Wales, A.D. 536, scarcely ten years before Augustine's arrival; but this is no proof that any large number of the clergy had departed also. Sure at least, we are, that when Augustine erected his See at Canterbury, there was already a Christian church where Queen Bertha worshipped.

It is difficult to determine what were the simple motives which induced Gregory to seek the conversion of the Saxons—Roman historians, of course attribute those of the purest kind. There is, however, no actual evidence of this unless we except the story of the youths from the Angleland, whose fair countenances and unconverted condition are said to have excited the Pope's compassion. On the contrary, there is too much reason to believe that one chief object was to make the British Church a nullity, because its episcopate was not derived from Rome. In his letter to Augustine he expressly commits the oversight of the British Bishops to him, but not to the French, because "the Bishop of Arles received the pall in ancient times from his predecessor." Now, in all this, there was not only an unjustifiable assumption of authority, but a direct infringement of Catholic rule. At the Council of Nice, A.D. 325, the independence of every province was established. To usurp this jurisdiction over a foreign land, where a Church was represented at this identical Council, and to consign it to a stranger, was an act contrary to justice and to the Canons of the famous Council.*

* How far Pope Gregory was departing from the views of earlier Christians is seen in this remark of Pope Leo, A.D. 409: "The privileges of the Churches confirmed by the Council of Nice cannot be destroyed by wicked usurpation."

It is true that this Church was driven for a while to the wilderness, but still it was there ; nor does there seem to be any reasonable doubt but that it would have fulfilled its mission of converting the Saxons. To establish this opinion the following facts must be considered.

I. The Saxons were desirous to receive the Christian faith, as is acknowledged by Augustine at the time in these words, " We are informed " (writing to the French Clergy) " that through the mercy of God, the English nation is desirous to turn Christians." Now, this desire among a people whose worship was a mixture of *Hero-worship* and that of the heavenly bodies must have proceeded from the preceding exertions and example of their British enemies ; and doubtless this fact must have reached Gregory through Bertha, the Christian Queen of Ethelbert, who was herself a native of France ; and who for this reason, as well as her hostility to the British, was likely to seek the propagation of Christianity through France and Rome, rather than through the vanquished Britons.

II. The British Bishops took pains to ascertain whether or not the object of Gregory and Augustine was simply to aid them in converting the Saxons ; but when they discovered that it was rather to forge a spiritual yoke, for them, and indirectly also to countenance the unjust usurpation of our Saxon ancestors, they boldly and firmly resisted them. The history of the interview between them clearly proves this point. Taking the advice of a pious man, the British Bishops determine to give the right hand of fellowship to the Roman strangers, if by their humility they showed that they bore the yoke of Christ. Shocked, however, by the haughty bearing of Augustine, Dinooth, in the name of the rest, delivers this mild but decided reply—" Be it known, and without doubt unto you, that we all are obedient subjects to the Church of God, and to the Bishop of Rome, and to every godly Christian ; to love everyone in his degree in perfect charity, *and to help every one of them by word and deed to be the children of God* ; and other obedience we do not know to be due unto him whom you name to be Pope, even to be the Father of Fathers (*i.e.*, Bishop of Bishops, Pope being *Papa* or Father) to be claimed ; and this obedience we are ready to give and to pay unto him and to every Christian continually. Besides, we are for our parts subject to the Bishop of Caerleon-upon-Usk, who is under God appointed to superintend us." Now, in this beautiful, peaceful, but faithful reply, we observe most clearly two things—*first*, that the old British Bishops, driven though they were by their invaders into the western part of the island, were ready to accept the help of any foreign missionaries for the conversion of their oppressors ; but, *secondly*, that they regarded the claims of these Roman strangers as an unjustifiable intrusion. History tells us the painful sequel. Augustine had recourse to threats, and predicted vengeance. The prediction was fulfilled, not till after Augustine's

death, if Bede may be trusted in what concerns the fair character of the Anglo-Saxon Church, when 1,200 British clergy accompanying the army of their people against Ethelfrid, King of Northumbria, with no other weapon than that of prayer and exhortation, were, nevertheless, singled out for utter and immediate massacre before the armed troops were attacked, A.D. 607. How far Augustine spoke in the spirit of prophecy or in the spirit of revenge we must leave others to determine. Finally, the great part of the Saxon Heptarchy, or Angleland, was, after all, not evangelized by the *Romish* missionaries, but by the old natives. The Saxon historian Bede is still our authority. We acknowledge that the party of Augustine re-established Bishops at York and London, from which, in A.D. 586, the Saxons had expelled the lawful British ones. This happened A.D. 625, while Edwin was King of the North. On his death Oswald became King of Northumbria, the vast country lying north of the Humber, and extending to Edinburgh. In his youth, for seventeen years, he was an exile among Irish Christians in Iona, (a Scottish island originally colonized by the devoted St. Columba from Ireland) Oswald's very first act was to send for missionaries from where he received his own Christian education; and he soon, by obtaining the consecration of Aidan as Bishop, laid the foundation of the see of Durham. Bede gives this candid opinion, (and observe now the words marked in italics show that he would have liked him better had he come from Canterbury or Rome) "Aidan, a Bishop of uncommon meekness, piety, and moderation, and having a zeal for God, *but not according to knowledge*, answered the call (*i.e.* of Oswald); and vast numbers of the Irish (then called Scots) followed him daily into Britain."

1. Not many years later we learn from the same historian that this very King Oswald (called in Saxon a Bretwalda) paid a visit to the King of Wessex (West Saxon land) on a matrimonial errand, whom, with his family and lords or thanes, he converted to Christianity. It is true that he was assisted by a foreign Bishop, who coincidentally arrived from Rome, and who was appointed to the see of Oxford. This happened A.D. 635.

2. In a similar manner, the great *Midland District*, then called Mercia, became Christianized by the conversion of its king, who had married Oswald's grand-daughter. This king obtained as Bishop of Mercia (or Lichfield) Diuna, consecrated not from Rome or by Rome, but by Finan, who succeeded Aidan as Bishop of Durham.

3. *East Anglia*, with London for its capital, was originally seized by the Roman party, yet it soon relapsed into idolatry, which in fact it has been the policy of all *Romish* missions in all ages to assimilate to Christianity rather than to subvert. We may ask whether this is the only practice which Rome learnt from St. Peter, for whose dissembling Paul, an Apostle, boldly rebuked him to the face. After the relapse of the East Saxons into idolatry, London receives St. Chad as its Bishop, who was also consecrated by

Finan, assisted by two *British* Bishops. Through him it was and his immediate followers that the heathenism of the modern diocese of London was in reality extirpated.

It was about this time, A.D. 669, that the whole Saxon Church owned the supremacy of the Bishop of Canterbury in the person of Theodore. The British Church, however, continued to maintain a separate existence from the Saxon, until the twelfth century, when Wales, so long the sphere of its independent existence, became under Edward I., attached to England, and the old and genuine British Church was brought to acknowledge the jurisdiction of Canterbury.

Now, in reviewing all this, we come to the undoubted conclusion that the British Church is more ancient than our monarchy; that in the *first* ages of Christianity it was planned by the Apostle Paul or other Apostles; that in the *second* century the British Church was a prosperous one; that in the *third* she was a persecuted one; that in the *fourth* she was represented in many General Councils, and subscribed their decrees; that in the *fifth* she protested against the Pelagian heresy; that in the *sixth* when Saxon idolatries overran the land, she yet flourished in the west; that, when the Pope's servants came, she asserted thus early her *Protestant* character; and that in the succeeding century she made more successful efforts for the conversion of her Saxon enemies than the agents of Rome, whose exertions were more exclusively confined to Kent; and lastly that the acknowledgement of Romish authority was not extorted until Wales, by the force of arms, was annexed to England in the twelfth century.

Such, then, is the suitable reply we make to the Pope's claim upon England. In answer to the question, "Where was your Church before the time of the Reformers?" We throw all these testimonies together, and say she was in turn a *prosperous* Church, a *persecuted* Church, a Church duly *represented* in *Councils*, a Church *protesting* against your own haughty despotism; a Church which, through your own intrigue and the civil power gradually resigned her independence, but which in another struggle in the sixteenth century once more regained her primitive Christian creed, her primitive government, and her primitive liberties. Remembering all this, and stimulated by these early protests, and this later bondage, and still later recovery of our freedom, we rise as one man and reject the attempt to throw a fetter over our spiritual liberties, and because a few, chiefly young, misguided, restless spirits among her sons, have turned false and treacherous, choosing the pseudo-unity of a foreign Church, with all her heresy, British subjects, though leagued with Rome, would subvert the foundation of our country's constitution, overthrow the authority of its rightful Church, and the jurisdiction of its Bishops, and transfer from our Queen the affections and allegiance of her people.

I trust that a measure so bold, so arrogant, and so unprecedented which the Pope has taken in England in hope of obtainind

abroad what he has lost at home, may call forth such a spirit of enquiry as will not rest until the effrontery shall recoil upon its authors. I say a *spirit of enquiry*, for a carnal spirit of party that cries out "No Popery" is never to be trusted. We need a spirit of opposition to the overbearing claims and revolting cruelties of Romanism, founded upon something more sure and substantial than excited passions. We need the argument of enlightened reason. We must not only seek to elicit truth, but we must so elicit it as to leave in the heart its sacred unction and power. If we are content to anathematize, to revile, or to misrepresent, we use unlawful weapons; we approach no nearer than our adversaries to the spirit of that religion which commands "Bless and curse not." Hating as we do that superstition which cramps the mind and retards the onward progress of mankind; shocked as we are at that mass of heresy which attests the sad departure from real and pure Christianity, yet we wish not to direct our appeals to your passions instead of to your reason. We will not be afraid to become honest and manly adversaries. We will venture the assertion that many who have turned traitors to the English Church and have embraced the errors of Romanism have done so in mistaken judgment, and in hatred of the disunion among the ranks of Protestant denominations. We believe that many thousands in the Romish Communion, in spite of mists and intervening clouds, have, nevertheless, marched to glory, "looking unto Jesus." We admit this because the holding back the truth never advances it; but with all this admission, we believe the Church of Rome to be filled with the spirit of everything blighting, withering, desolating. We think that a time has come when a voice should be heard from British shores in the Vatican that a few eighty or ninety Presbyters are not even the Church of England, much less *England*; that, tolerant and unpersecuting as she is, she will not be cajoled of her liberties; and that her watchword still shall be written upon her throne, her churches, her chapels, her schools,—transcribed from the Articles of her Established Church—"The Bishop of Rome hath no jurisdiction in this realm of England."

Individually, learn to value your privileges as members of this Church, and be assured that the best way to hand down your charter unsullied to posterity—a charter *primitive* in its origin, *Protestant* in reference to Rome—is to live out its Christian truths, to practise its holy precepts, to show the reality of her Divine commission from her Saviour, and of the presence and communion of the Spirit, by producing the fruits of her ordinances and her sacraments, and to manifest the value of your privileges, by an abiding fellowship, in the spirit of holy awe and responsibility.

* Art. xxvii. Numbers of Christianly educated young men and women, will be found scarcely aware of the fact that this declaration "*The Bishop of Rome*," &c. (Article 87) exists in the Prayer Book.

THE ARMOURY.

Special Protestant Efforts.

AS our readers are aware, the efforts of the Protestant Educational Institute have been, by the blessing of God, eminently successful. Well nigh 50,000 students have passed through its Protestant classes, and of whom a very large number have undergone written examinations equal to those in any Theological College in the Kingdom. The subjects of lectures, and of the examination papers have been restricted to the doctrines and history of the Reformation. The Institute has also collected a very valuable Library of Protestant and Romish works, which are found to be very valuable to the students of its Metropolitan classes, and to clergymen and ministers, as well as Members of Parliament. The Institute now proposes to extend its efforts, first in inducing students for the ministry, both in the Church of England and among Nonconformists, to study the distinctive principles of Protestantism, by offering prizes for the best written examinations on standard works, and also among Sabbath Schools and Bible Classes. The details of the former scheme will be announced at a subsequent date, and as to the latter we have the pleasure of giving the following particulars. The plan proposed is first, to hold large gatherings of Sabbath School scholars in the chief towns, to hear special addresses on subjects connected with the Reformation, and to present to each scholar a simple Protestant Catechism, also to offer prizes to those children who may stand the best examination on it. The catechism selected is titled "The leading errors of the Church of Rome questioned and refuted in a catechetical form," to be obtained from the Institute at 10d. per dozen, or 7s. per hundred, *post free*. Second, to offer prizes to Sabbath School classes for the best examinations on the same catechism, the prizes to be awarded by the Institute, on receiving a report from the teacher of any such class, countersigned by the superintendent of the school, or the minister or clergyman of the church, or parish, setting forth that the teacher has taken the members of the class over the catechism, and that a certain number, in his opinion, are entitled to receive prizes. The teacher is required to state the ages and names of the scholars whom he recommends for prizes and that they have fairly mastered the catechism. The Insti-

tute requires that the scholars commit to memory the various texts of Scripture quoted in the catechism, and that they should be able to give a simple statement showing that such texts refute the errors of Romanism and Ritualism. A similar scheme will be extended to Bible classes for examinations on a more advanced catechism, or text-book.

It is in contemplation to encourage teachers also to study, with a view to examination, a still more advanced text-book. Full particulars of these schemes may be obtained from the Secretary of the Institute.

The books recommended are :—First, for Sabbath scholars, "The Protestant Catechism," already referred to; second, for Bible classes, "Popery completely at variance with the Bible," published by the Institute, price 1d. each, or 50 copies for 2s. 6d.; or "Riching's Protestant Catechism," 4d. per copy, or 3s. per doz., post free; or "Blakeney's Protestant Catechism," at the reduced price of 2d. per copy, post free 3d., for a doz. post free 2s. 7d. Third, for teachers, "Blakeney's Manual," new edition reduced, price 1s., post free 1s. 3d.; or "Todd's Text Book," reduced price 2s. 6d., post free 3s.

The friends of Protestantism are earnestly appealed to for special contributions, to enable the Institute to carry out these important operations.

THE FIFTH OF NOVEMBER.

The Institute has prepared, as in former years, a series of leaflets and memorial cards for general distribution on the 5th of November, particulars of which will be found on the cover.

THE PROTESTANT ILLUSTRATED SHEET ALMANACK FOR 1880.

Our Protestant Almanack for next year will be issued early in November. The calendar contains an historical record of the doings of the Papacy, and of leading events in the history of Protestantism, supplemented by valuable historical notes. The compiler has bestowed great labour and research in collecting and verifying the numerous facts and dates recorded. It is illustrated by portraits of Queen Elizabeth, the Elector of Saxony, Bishop Jewell, and John Foxe, and with representations of the destruction of the Spanish Armada by the English fire ships, of "The Bridge Tower of Prague," on which the heads of the Bohemian nobles were impaled, and of the Ruins of the Popish Chapel of St. Andrew's, Scotland, from the castle of which place John Knox was carried off by the French fleet, and compelled to work for two years as a galley slave in France. It is earnestly hoped that employers of labour and others will assist in the wide circulation of this almanack as a most useful instrument for instructing the great body of the people in the memorable events connected with the history of the glorious Reformation, and our struggles with Rome for civil and religious freedom, and the blessings of the Gospel of Christ.

A BUILDING FOR THE PROTESTANT EDUCATIONAL INSTITUTE.

It has long been in contemplation to erect a building suitable for carrying on the various operations of the Protestant Educational Institute. Although the new premises to which the Institute has recently removed are convenient for carrying on its Parliamentary work, from their proximity to the House of Commons, yet it is most desirable to have such a building as will give adequate accommodation for its extensive and increasing library, and for the various departments of its work, including offices, book and tract dépôt, lecture halls, and class rooms. Not only would such a building be a centre of Protestant effort for the whole country, but a greatly needed institution in London, to which the members of the metropolitan classes might resort as a great and permanent Protestant centre.

A friend has given a special donation for this object, and it is hoped that other friends will follow his excellent example by liberal contributions.

Prize Essay on the Bible.

MR. ASHBURY, M.P. Brighton, at the request of the Protestant Educational Institute, offered a prize to the members, past and present, of the Protestant classes held in Brighton for the best essay on "The Bible alone the Supreme Rule of Faith and Morals." The essays have now been examined by Mr. James Todd, the Examiner to the Institute, and the following is his adjudication:—

"I have examined the Essays for the special prize offered by Mr. Ashbury, M.P. on the subject 'The Bible alone the Supreme Rule of Faith and Morals;' and I consider the essay bearing the mottoes *Juncta juvant, Debet digniosi*, entitled to the prize. It is a very able and learned exposition of the subject, and the author, in my opinion, has merited a valuable prize."

JAMES TODD, Examiner.

Protestant Educational Institute,
38, Parliament Street, London, S.W.
September, 1879.

The Great Peril of Idolatry.

By THE REV. CANON BABINGTON.

"He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul nor say, Is there not a lie in my right hand?"—ISAIAH xlv. 20.

How striking is the exposure of Idolatry in this chapter! The ten verses that precede my text would seem to make it impossible

for any one who has the sense of a man ever to speak a word in defence of Idolatry. The case is indisputable; the god that a man can make must be profitable for nothing. The folly of him that maketh, and the folly of him that worshippeth, are alike beyond expression. He that "maketh a graven image is altogether vanity" (v. 9). So says the Psalmist most scornfully, "Their idols are the work of men's hands!" "They have mouths but they speak not: eyes have they but they see not: ears have they but they hear not:" and then with unquestionable truth he adds, "They that make them are like unto them, so is everyone that trusteth in them" (Ps. 115. 4—8). Can you conceive, brethren, planting a tree, watching its growth, hewing it down, fashioning it with your hands and then, worshipping this stock as your god? Yet: such is the idolatry of the heathen; (v. 19.) "none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire: yea, I have baked bread upon the coals thereof! I have roasted flesh and eaten it: and shall I make the residue thereof an abomination, shall I fall down to the stock of a tree?"

So then all Idolatry seems irrational, a sin without a motive or an apology. You think it almost impossible that any man should be an idolater; or, at least, any but the most ignorant and brutish of mankind. When once man has been instructed in the glory of the great Creator, how can it be that he should ever stoop to bow himself before the thing that his own hands have performed, as if that could be his god!

How then could Idolatry ever come into the world? For it is clear from the early chapters of Genesis, that from the first God did reveal Himself to man, and gave him the knowledge of His nature, and His glory. And ever since man has existed on the earth, the glorious works of God have been crying out with a voice which cannot be misunderstood, "The hand that made us is divine." "The heavens declare the glory of God: and the firmament showeth His handy work" (Ps. 19. 1, 2). "The invisible things of God from the creation of the world are clearly seen; even His eternal power and Godhead" (Rom. 1. 20). His glorious attributes, that are shrouded in the light that no man can approach unto, yet may be discerned in the works of His hand; so that the man is utterly without excuse—a miserable and senseless dreamer—who cannot see God in this great and glorious creation.

But still it is certain, that Idolatry has been the religion of human nature ever since the Fall. Man is too proud to learn even of his creator, from whom alone he received his knowledge, and his power to think. Man is too self-willed to submit himself to that Power, which is irresistible throughout the universe. Turning from the only God, he becomes "vain in his imaginations, his foolish heart is darkened: professing himself to be wise he becomes a fool" (Rom. 1. 21, 22). The true God he will reject because he is "unable to abide His purity," and for himself he will invent

" gods such as guilt makes welcome, gods that sleep, or disregard his follies, or that sit amused spectators of this bustling stage." That is to say, Idolatry is the religion of those who desire indulgence in their sins. It is the religion of those who would gladly do without religion altogether if they dare: but inasmuch as conscience condemns them, and whispering of a judgment to come, will not suffer them to be at ease, they will quiet its alarms by a pretence of religion in place of the reality. Therefore, Idolatry is the natural religion of guilty man ever since the Fall:—because when he has set up his Idols that can neither see nor hear nor help in time of need; so neither can they witness nor avenge his impurity and his rebellion.

Hence it has come to pass, that the nations of the earth have in time past been wholly given to Idolatry. In some it has been more brutish and cruel and debased; in others more elegant and genial; but in all, Idolatry has been the governing power. Before the call of Abraham his family were idolaters (Josh. 24, 2, 14, 15). After all the revelations of God to Abraham, Isaac, and Jacob, Idolatry crept afresh into the household of Jacob (Gen. 31. 19: 85. 2). The Israelites under their bondage in Egypt sank again into Idolatry. (Ez. 20. 8). At the foot of Sinai—after hearing the awful voice out of the midst of the fire—even whilst the glory of the Lord was still as devouring fire on the top of the mount, they made for themselves the golden calf to worship: so inveterate was the propensity to Idolatry! Then look at their later history: after reaching the promised inheritance, they presently fell into the abominations of those whom God had destroyed before them for their idolatry. Even Solomon, the greatest, the wisest, and most favoured of their kings, was betrayed into the guilt and absurdity of Idolatry. And their history afterwards is but the record of their Idolatry and their punishment; until the Lord, who had chosen them for His own, removed them out of His sight, and made them a bye-word in all ages on account of their abominations.

Meanwhile there was not one spot on the whole earth that was free from sin. "The Lord looked down from heaven to see if there were any that did understand and seek God" (Ps. 14. 1, 2). But with what result? "They are all gone out of the way; there is no fear of Jehovah before their eyes."

Oh, then, Brethren, let it never be thought that warnings against Idolatry are needless, at any period of man's history. The Old Testament throughout is but one protest against Idolatry. Abraham and his seed were separated from the rest of mankind as a standing sign against this sin. The prophets were God's messengers to proclaim its folly and danger. The miraculous mercies to the Israelites were to prove that Jehovah, and no idol god, was the author of every blessing to man. The judgments on the Israelites, and on the heathen, were to alarm mankind into subjection to the authority of God; and both the judgments and the mercies were predicted beforehand, to expose the absurdity of thinking that any

other god was their author, but He by whom they were foretold. I need not instance particularly. Read only the 40th and following chapters of Isaiah; in which *this* is the very basis of Jehovah's appeal against the gods of the heathen. And yet mankind rejected the warning—although it was given through Nebuchadnezzar along the length and breadth of his mighty empire:—although it was repeated through Darius to all the tribes that owned the Persian sway. Men might differ in language, custom and colour:—but in this one thing they all agreed, to reject the Creator and upholder of the universe, and to worship the thing that their own hands had formed.

At length the eternal Son descends from His throne of glory, that we might behold "the glory of God in the face of Jésus Christ:"—but how small a fraction of the world received His testimony, and "turned from idols to serve the living God!" And even when the Pagan system of the old Roman empire fell before the doctrine of the Cross, how quickly did Satan seduce professing Christians into various forms of Idolatry under the semblance of Christian worship!

Shall *we* then hope to escape? Shall *we* proudly deem ourselves too wise and too noble to be thus enslaved? Shall our mighty empire preserve us? Shall our wealth and arts, and commerce? Nay, brethren, the mightiest empires in the world have been idolatrous! The Egyptian, Assyrian, Babylonian, Persian, Roman! The most splendid dynasties on earth have been besotted with this sin. The riches and arts and commerce of Tyre could not preserve her from it.

Shall we, then, trust to our eminence in knowledge and civilization, to our freedom of thought and speech and action—to keep us from the degradation and absurdity of bowing down to the creature instead of the Creator? Again I say, Greece and Rome in these things were exalted above the nations of the earth as we; and yet never could learn the folly and wickedness of Idolatry. And though some of their philosophers did wince at its absurdity, and ridicule the practices of the common herd: yet none of them ever condemned it as sin. None of them stood up to vindicate the honour of the only true and eternal God. Let vain man be left to his own devices, and still the language of our text will be a just description of him, under the most favourable circumstances; "He feedeth on ashes: a deceived heart hath turned him aside that he cannot deliver his soul nor say, Is there not a lie in my right hand? Still he will turn to gods such as guilt makes welcome!" For Idolatry is the *sin*, is the *religion* of human nature; and nothing can save us from it but the special grace and teaching of the Word and Spirit of God.

And yet, there are those who tell us that *we* have now escaped the danger—that the time has gone by for Idolatry—that gross outward Idolatry never can return—that in this ripe age of the world, the intellect of man is too far advanced for such nonsense—

that we are wise enough to despise the follies that our forefathers counted to be wisdom !—And yet at this very hour three fourths of mankind are still idolaters by profession. A vicious and cruel Idolatry is grinding men down under an iron bondage of sin and misery. In Africa even now, hideous representations of the Devil are publicly worshipped. In India thousands of monstrous figures after human fashion are adored as Deities.

But in those countries you will say, let light and civilization prevail and all will be changed. What, then, shall we say of these Western nations, where the light of literature and even the light of the Gospel seems to shine ? Brethren, I speak the simple truth when I say, that wherever the Roman Catholic system is dominant, there angels and departed spirits are adored, as were the heroes of antiquity ! And especially the Virgin Mary, to whom we always refer with affectionate remembrance as the mother of our Saviour's human nature, but whom we know to have been an erring mortal like ourselves—yet she is elevated to a position of Divine honour, even higher at times than that which is tendered to the eternal Son of God. And these things are before our eyes. In Europe, in Ireland, even in England, Roman Catholics bow down to figures of wood, and ivory, and brass, and stone, and justify the sin. Well may we repeat the words of our text, "He feedeth on ashes : a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand ?" There are those who pass by us in public day by day, who cannot read in these chapters their folly, nor in the Second Commandment their sin :—unless, indeed, we may consider that it is a secret consciousness of guilt which leads them to omit or mutilate the Second Commandment in their Catechisms, lest their practice should be too plainly condemned by the words, "Thou shalt not make to thyself any graven image, THOU SHALT NOT BOW DOWN TO THEM—nor worship them."

But this is not all. Idolatry—plain and palpable Idolatry—is introduced into the most sacred ordinance of our religion. I beg your attention for a moment to the real character of the Sacrament of the Body and Blood of Christ. Under our Lord's direction we reverently set apart a portion of Bread and Wine, to represent His body broken and His blood shed for us. The bread that we thus break is no direct emblem of the form or the substance of His body : nor does the wine partake of the nature of His blood. Both are emblems, to bring to mind that which He has done for us. And the special force of the emblem is in the breaking of the bread, to signify His sufferings, and in the pouring out of the wine to signify the shedding of His blood for us. Then further, by our Lord's directions, we eat the bread and we drink the wine ; acts which on our own part are highly significant ; representing, that as our bodies are nourished and refreshed by our natural food, so must our souls be nourished by partaking of Christ,—as only they can partake of Him—by faith and meditation and prayer. It is not the receiving of the consecrated elements into our hand or into our mouth that is

partaking of Christ :—but we partake of Him by the spiritual act of remembering what He has done for us, fixing our thoughts upon Him, and believing for our own selves, that He has borne our sins for us on the accursed tree, and that for His name's sake we are pardoned and accepted. This is the work of God's blessed Spirit in every one of His true children. And when He graciously communes with your spirit at these holy seasons, showing you the glory of Christ, and the sweetness of His love, then your soul is nourished by this believing meditation, as the body is nourished by the bread and wine. And in this sense it is that our Lord says so pointedly (John 6, 54, 55), "He that eateth my flesh and drinketh my blood, hath eternal life. For my flesh is meat indeed, and my blood is drink indeed :"—words that are but an expansion of what He had previously said (v. 47), "Verily, verily, I say unto you, He that believeth on me hath everlasting life." And so, in agreement with His word, our Church directs us to say to every one of you, "Take and eat this, in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving." Nor do we doubt, that to everyone who is enabled by the Holy Spirit thus to receive the body and blood of Christ by faith, the words of our Lord are graciously fulfilled (John 6, 56). "He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him ;" "He that eateth of this bread shall live for ever" (v. 58).

But now here comes the Roman Catholic and perverts this spiritual life-giving ordinance to purposes of Idolatry. He fixes the thought of the communicant on the outward and visible emblem, instead of the inward and spiritual grace. He takes the words of Christ, as if the bread, that we can look upon and handle, were after consecration the actual person of our blessed Lord, instead of the sign to us of His suffering body. He elevates, therefore, for adoration these lifeless creatures of bread and wine. He bows himself before them, and expects the lowest prostration of worship from all who are present. And thus, wherever his system prevails, this most blessed, most spiritual, ordinance is corrupted into an act of direct Idolatry.

It was against this monstrous perversion of Christ's institution that we most specially protested at the Reformation. That protest for more than three hundred years we have maintained unrepealed in our Articles and Liturgy. And shall we presume, then, that there is no danger now of our returning to the sin? What! When we see men introducing into our services the incense, the altar lights, the sacrificial vestments, the language, the postures, by which the Roman Catholic expresses his adoration of the Host,—can we doubt the intention of those who do such things? Or at least, can we doubt that such practices are calculated to draw our people off from the spirituality of Christian worship, and prepare them for the direct Idolatry of the Mass? I pray you, Brethren, to bear in mind, that Idolatry is no less offensive to Him that searcheth the heart, when it is speciously disguised by ingenious artifices, than when it stands

out in its naked deformity before all men. And I pray you to beware of that incipient superstition in outward act, which leads imperceptibly to real Idolatry of the heart. I repeat, Idolatry is the religion to which man naturally cleaves, because it may be followed without any true mortification of his sin, or subjection of his will to God. In one sense, Idolatry leaves a man his own master, because his gods are but the creatures of his own invention, and have no power to control his will, to renew his nature, or to sanctify his affections. In another sense, the Idolater is the veriest slave upon earth. He is the slave of his appetite, of his passion, of his fears:—he has neither strength nor will to keep them in order, and they hurry him on over every barrier into misery and ruin. What then is to preserve us, Brethren, from this great peril of Idolatry? There is no safeguard but our open Bible, in which the Holy Spirit has written out for us these striking exposures of the sin, and the charter of our eternal salvation. So long as this Bible is unveiled, and neither Priest nor Prince hath power to wrest it from us, or to force upon us his own interpretation,—just so long and no longer may we hope to escape the great peril of Idolatry.

Next to our open Bible, our true safeguard is in the simple earnest preaching of Christ Crucified as there revealed to us. First, Brethren, you must know yourselves as lost sinners: children of disobedience, children of wrath: fulfilling the lusts of your own mind and the will of the evil one; ripening for that day when your own passions and his malice will be the torment of the impenitent for ever. When thus convinced of sin whither shall you turn for deliverance? Satan and your own darkened understanding will lead you to your own good works, to ceremonies, to penances, to self torture; to human Priests as your intercessors, to Saints and Angels as your mediators. These are the false gods that cannot help you, but only lure you on to your destruction.

We lead you at once to Christ. Even His own blessed ordinance, the outward and visible reception of the Sacrament of His Body and Blood, will not of itself save any man's soul. It is a worthless ceremony, a simple profanation, unless there be faith and love for Christ in the heart. If you look on the sacred emblems with a superstitious reverence; if you think upon a present sacrifice offered for your sins by the Priest before you on a present altar, your thought will be taken off from that one real atoning sacrifice offered once for all on the cross:—the figure will stand for you in the place of the reality:—and your adoration, being fixed upon these visible emblems, will be taken off from the Lord Jesus Christ, in His own proper Divinity: God will be dishonoured, and the enemy of your souls will rejoice.

We lead you at once to Christ:—Christ crucified for you:—Christ your only Mediator, appearing in the presence of God for you—Christ your all-prevailing Intercessor:—your great High Priest—your *only* Priest—having once made an atonement for you, and now preparing for you mansions of eternal glory:—Christ your unfailing joy in time:—Christ your unfailing hope for eternity.

Merciful Escape from the Errors of the Romish Church.

THE REV. J. EDMUND CULLEN.

This gentleman, whose death was recently announced, was the first cousin of the late Cardinal Cullen, Roman Catholic Archbishop of Dublin.

He was born on May 10, 1794, at Gort, in the West of Ireland. Soon after his birth, his parents removed to Ennis, in the county of Clare, where he was carefully educated under their direction, with the view of becoming a priest in the Roman Catholic Church.

After his elementary education at Ennis, he proceeded to Dublin to pursue his studies and preparation for the priesthood under two celebrated priests, the Abbé Tintard and the Abbé Darrha, intending afterwards to complete his education at one of the Roman Catholic Universities in France.

While engaged in his studies at Dublin, he noted that the Greek word *μετάνοια*, *repentance*, was translated by *penance* in the Douay Bible, an English translation made from the Latin Vulgate, which latter is considered in the Romish Church of higher authority than the original Hebrew and Greek Scriptures. He was led from this circumstance to examine the Scriptures for himself, where he would also read that the verb *μετανοεῖν*, "*to repent*," was translated in the Vulgate by "*agere penitentiam*," and in the Douay version of it, "*to do penance*."

In searching the Scriptures, he was led to understand the nature of sin and the scheme of human redemption, and learned that it was only "The Lamb of God which taketh away the sin of the world." And he found the teaching of the Scriptures so different from the teaching of the Church of Rome, that he felt that he could not, with safety, rest his eternal destiny either upon his father confessor or even upon his mother Church.

Having been led by Divine grace (as he believed) to embrace the truth as it is in Jesus, he became, as St. Paul on his conversion, earnestly zealous to make known the truth he had found to his fellow-men. At once he resolved to commence preaching at Omagh, in the north of Ireland, the unsearchable riches of Christ, and at the same time he was engaged as private tutor to the family of James Buchanan, Esq., the father of the late President of the United States of America.

As was to be expected, Mr. Cullen's preaching aroused the enmity of the Romish priests, so that his life became in danger. He left Omagh, and removed to London, where he maintained himself by teaching languages in schools and private families. While he was so engaged, he used occasionally to supply the pulpits of the Congregational Dissenters in the vicinity of London. About the

year 1820, he was ordained, and entered upon his first charge of a congregation at Caistor, in Lincolnshire. His name appears in the Congregational Year Book of 1821 as having been ordained to the ministry.

After having been some time at Caistor, he was removed to Flockton, in Yorkshire ; next to Fairford, in Gloucestershire ; and after that, to Lacock, in Wiltshire. At each of these places, his labours in the ministry of the Gospel were successful; and, while at Lacock, he supplied occasionally the pulpit of the late Rev. W. Jay, of Bath.

After this, he was removed to Boroughbridge, in Yorkshire, where he laboured with much success for eight years. From thence he was removed to Burwell, in Cambridgeshire, and, lastly, to Fordham, where he ended his ministerial labours, and retired from the Pastorate in 1866.

For some years after his retirement, he occasionally supplied the pulpit in Fordham and in the surrounding villages. While his health and strength continued, he ceased not to teach and preach Jesus Christ. For the last two years of his life his health declined, and he became much enfeebled, being often seized with sudden attacks, which resembled fits of apoplexy. For the last few days of his life he was unable to speak, and died at Fordham, on December the 30th, 1878, at the venerable age of 84.

During his ministry, he published a work entitled "The Voice of Truth," which was, by permission, dedicated to the Duke of Beaufort. And while he ministered at Fairford, he published a second edition, considerably enlarged. The list of subscribers includes the names of the Duke of Buccleugh, the Earl of Bradford, Viscount Sandon, the Bishop of Chichester, Rev. F. Close, Rev. J. Mendham, Rev. Hugh McNeile, with others, which imply the high respect in which Mr. Cullen was held.

The following extracts from his address will give some notion of the work :—

"Having been mercifully rescued, I trust by the hand of God, from the trammels of Romanism, of which I was once an earnest votary, I am able, somewhat from my own experience, to confirm the testimony of many eminent writers of the dangerous and unscriptural doctrines of the Romish Church, and I hope my renewed efforts to delineate the features of that unscriptural system may be of some service to the cause of truth.

"Every sincere Protestant must reflect with deep concern on the state of Popery, and the advances it has been making among us for some years past ; nor can we feel free from alarm for our religious privileges when we know that Papist Chapels, Nunneries, and Colleges, have multiplied in England from 50 to more than 500 in the course of a few years. And when we are aware that Romish priests are so confident as openly to express sanguine hopes of the conversion of the nation to the true faith (as they call it) ; and that the Romish Archbishop of Paris has lately drawn up a prayer for

the conversion of England, to be used by French Romanists, it cannot be said that our fears are groundless.

"In all cases, mischiefs are much better prevented than cured. The proper prevention in this case is to make our Protestant brethren so well acquainted with the dogmas of Rome and the doctrines of Scripture, that those who would seduce them may not find them unprepared.

"For, though it be true that but a small portion of our population are at present Roman Catholics, yet we can by no means be considered alarmists for expressing our fears lest Popery should again become triumphant, when we know from history that in 1568, the Papists in the kingdom of Poland did not bear a proportion to the Greek and Reformed Churches of more than one in seven; and yet in the course of rather more than half a century, from the successful intrigues of the Jesuits, the latter churches were despoiled of their rights, their liberties, and their immunities by the Papists."

Mr. Cullen was a man decided in character and sincere in his convictions. His friends frequently expressed their wishes that he would become a clergyman of the Church of England, but this he firmly refused. And when a benefice of £750 a year was offered him, he declined it, and declared he could not subscribe to the Articles of the Church of England. He adhered throughout his long and useful life to the principles of Congregational Non-Conformity, believing they were most in accordance with the word of God according to his views.

He was a man of amiable temper, of a loving and generous spirit, and of genuine Christian humility; in fact, he was a living epistle, known and read of all men who came into communication with him. His whole life and conversation proved to all who knew him his faith and hope in the Lord Jesus Christ, and his readiness to depart and be with that Saviour whom he had deeply loved and sincerely served.

He was twice married. His first wife died on March 21st, 1866. She was a woman of a loving spirit, and went about doing good—especially among young people. His second marriage took place in August, 1868. His widow survives, but without any suitable provision, as their income ceased at his death. He had a large circle of friends, who used to send them pecuniary aid. Mr. Cullen received an annuity from Sir J. Kennaway, Bart., up to the time of his death. He also received great kindness from many friends, which enabled him and his wife to live in comparative comfort, with the aid of the Pastor-Retiring Fund. It may be hoped that some efforts may be made for the comfortable maintenance of the widow of such a man, who, by a long life of ministerial labour, had proved himself to have been no unworthy ambassador of the King of Kings.*—*Cambridge Express*.

* The Editor of the *Cambridge Express* will be glad to receive contributions for this laudable object.

Dundee Protestant Association.

We rejoice to observe that the Protestants of Dundee have succeeded so admirably in organizing a Protestant Association for their own town. The late attack by the Romanists in Dundee upon freedom of speech has stirred up this activity. The organization consists of Protestants of all denominations, and is of no political party. It consists already of upwards of 1,200 members. A public meeting was held on the 29th September last in the Kinnaird Hall, where upwards of 2,000 persons assembled. The greatest enthusiasm and unanimity prevailed. Mr. R. J. Niven, Vice President, was called to the chair, and the following resolutions were unanimously adopted :—

1st Resolution, moved by the Rev. T. Hill, seconded by the Rev. E. A. Jones, "That this meeting seeing that Romish assumptions and aggressions are advancing in our country, and believing that these are antagonistic to the nation's civil and religious wellbeing, deems it of paramount importance that Protestants of every denomination should combine to resist these assumptions and aggressions to the utmost."

2nd Resolution, moved by the Rev. N. Taylor, seconded by the Rev. A. Inglis, "That this meeting while wishing nought but good to their Romish fellow citizens, rejoices in the formation of a Dundee Protestant Association on a Catholic basis, as an important means, under God, of enlightening the community in regard to the treacherous policy and insidious designs of Rome, pledges itself to assist and encourage the Association now formed in the accomplishment of its objects by every means in its power, and more especially by attending its lectures and other meetings, by contributing to its funds, and by prayer to God on its behalf."

3rd Resolution, moved by the Rev. Dr. Wylie, and seconded by the Rev. John Wylie, "That this meeting cordially invites the co-operation of the members of this community, and of Protestants everywhere who love their country and are loyal to their Queen, to join them in preventing the ascendancy of a foreign power in this land, whose subjects are pledged to aim at the destruction of our liberties, and the overthrow of all our Protestant institutions."

The Rev. Dr. Wylie, author of the "History of Protestantism," delivered an able speech; the following brief summary of which we commend to the attention of our readers :—He asked, first of all, what was the centre of the Romish system? The ablest expounder of Romanism told them that the fundamental article of Romanism was the Pontifical supremacy; and that there was not a truth regarding the character of God, the redemption accomplished by the Saviour, the renewing grace of the Holy Spirit, or in regard to any

duty we owe to God, lying at the foundation of that great system. The centre of the Romish system was a great potentate. What was his code? The canon law. What did they mean by the canon law? The entire legislation of Rome, all the bulls of the Popes, all the dictates of the Councils during the past 1,500 years, forming the largest code in the world, and tremendous because of the terrible enactments it comprehended. Though that code had been prepared during the dark ages, a compendium had been drawn up only a few years ago, and was called the Syllabus, under which the Pope was entitled to employ force against kings and people who were heretics. The Pope carried out his power through hierarchies and territorial bishops, who did not exist to preach, but to give effect to the temporal power of the Pope. Then there were the secret police, who were to be found in the Confessional trying to get hold of the consciences of men, by this means to make the tyranny of the Pope felt in every house and in every bosom. It was not the subjugation of our country only which this Potentate was aiming at, but the subjugation of all Christendom. There had been a reconstruction of ideas, a chalking out of the great foundation stones, in order to rear again the universal temporal dominion of the Pope of Rome, and the times compelled him to entertain the criminal project, and conspire not only against the peace and honour of Great Britain, but of the world. (Great applause.) Here, then, was the enemy that met them—the system they had to resist. Were they prepared to put their neck under the yoke of that power, and be his servants as our fathers before the Reformation were? (Cries of “No, no.”) They answered “No.” They were resolved to resist it. They were brave men, they were free men, they were Scotchmen, and they would never be slaves to a Romish King. (Loud applause.) Rome felt she must advance. The condition of Europe, the growth of civilization, the advance of knowledge in various countries rendered it altogether necessary that she should either resume her former domination or pass out of existence. That she knew right well, and she never would retire from this battle till she had either perished or triumphed in this great field. (Applause.) She was advancing on them with giant strides; she was making prodigious progress in England. She received a million sterling year by year from their Government. Was there ever a greater folly, he might say a greater insanity? (Great applause.) She was planting her agents in every department of our national organization; she was converting our aristocracy, who were putting their consciences and understandings under her foot, and who were pouring their wealth and their lands into her money chests. (Applause.) She was acting too by the mob. It was rearing its horrid front in their streets and in that very hall. It was by a mob that the Reformation was first turned back in France, in Poland, and in other countries in Europe, and after the mob in came the governments and the inquisitors, who trampled out what of the liberty and Protestantism the mob had left. In conclusion he called on

them as sons of Knox, and of many martyred sires besides, to arise ! There is the foe ; tell them this is Knox's land. (Applause.) They may riot in Ireland and vanquish in England ; but while the sun shines on the mountains, and the heather grows in Scotland, they shall never triumph here. (Renewed applause.)

The Education Question in Belgium.

The Romish hierarchy has had, as in France, the supreme control of Education in Belgium. In both countries, however, very strong opposition has been organized against their exclusive and intolerant system. Hence, M. Jules Ferry's Education Bill in France, which has not yet become law, and the recent Act of Parliament carried by the Belgium Government. The following able article from the *Times* is deserving of much attention as a warning to us against similar tactics in our own country.

"The Roman Catholic hierarchy in Belgium are proceeding with apparent caution but with real audacity in their struggle with the State for the retention of exclusive control over the primary schools. They have addressed a pastoral to the clergy on the duties imposed upon them by the new situation ; and at first they withheld this pastoral from publication. As far as Belgium is concerned the pastoral was to be treated as a confidential circular, the existence of which might be vaguely known without any knowledge of its contents. The step thus taken seemed of an extremely guarded character, and might be taken to imply some considerable anxiety on the part of the archbishops and bishops not to bring themselves within the sphere of the correctional. As if to exemplify this in a more striking manner, the document which was kept back in Belgium was sent over the frontier for publication in Germany, where it appeared in full in the *Germania*, the leading newspaper of the Ultramontane party in the Empire. The pastoral thus cautiously revealed is found on examination to be boldly conceived. The clergy are, indeed, carefully warned to keep in mind Article 128 of the Penal Code. They must be vigilant not to bring themselves into collision with the civil power. They must avoid "thoughtless attacks" on the administration of the new education law—that is to say, attacks which might expose them to the jurisdiction of the civil courts. They are further advised to use the greatest prudence and forbearance in speaking from the pulpit, especially when preaching sermons touching on the teaching and attendance in Catholic schools. But the clergy, being thus duly warned, are simultaneously instructed that the Church everywhere and at all times fights against the principles of mixed education, and the priests of Belgium may learn from the examples and

precepts of bishops and clergy elsewhere how, from the pulpit and in private, they should warn the faithful against the dangers of common school teaching. Nor are direct injunctions wanting. The sacraments are to be freely refused. Parents, with a few exceptions, sending their children to the communal schools, teachers presuming to use the Catholic catechism without a licence, professors, pupils, and all connected with the normal schools are put under the ban. Excommunication is thus said to be held over three-fourths of Belgian people. The hierarchy they are determined to follow, if not to out do, the example that has been set them by bishops and clergy in Germany, in Holland, in Ireland, in the United States, in the Australian colonies, and, indeed, in all free countries, in fighting for the possession of exclusive controlling authority over the education of the young. It may be necessary to be prudent in the conduct of the battle; but the battle is to be fought with the same pertinacity in Belgium as elsewhere.

The orders given by the Belgian hierarchy to their clergy to refuse the sacraments so broadly show that they are prepared for a vehement struggle. The bishops have every motive to be prudent, and among them a consciousness that the law which appears to excite them is really moderate in its character, and that any open campaign of a violent kind would not be supported even by those who confessedly remain faithful to Catholic teaching. Priests bear rule through the subservience of their flocks, and where congregations will not follow them priests cannot go. The new education law of Belgium doubtless makes great changes in the organization of elementary teaching in the country, but while it disallows priestly supremacy, it does not exclude priestly teaching or priestly influence. It has been supported by zealous Catholics as well as by those who are comparatively unattached in religious faith. Under the pre-existing law the clergy were paramount in the elementary schools, and in the rural communes their control was exclusive. Parents who objected to their children being made the recipients of Ultramontane teaching were obliged to support voluntary schools, which were not, however, always accessible in the poor Wallon districts. What the new law seeks to do is to make the national schools come to all, leaving it to the priests to supplement the teaching given in them by teaching of their own in additional hours either before or after the rest of the school work. Religion will not be banished from the common schools, and, indeed, its symbols will remain on their walls and be always present for edification; but special religious teaching will be relegated to special hours, and will form a subsidiary part of the school curriculum. Moreover, there is no attempt made, as is threatened in France, to interfere with voluntary schools, and the prelates may, if they can, set up their own establishments by the side of those of the State. The Cardinal-Archbishop of MECHLIN has enjoined his clergy to establish such voluntary schools as far as practicable throughout his diocese. It will thus be seen that while the anti-

clerical party have hitherto been obliged to set up subsidiary schools of their own, and by means of popular collections everywhere—the *dernier des écoles*—have done so in many places, the Ultramontane party may find themselves setting up such subsidiary schools in the future. And it is for changes such as these that the sacraments are to be denied to all that are concerned in carrying them out! It is believed that the bulk of the people will accept the change with satisfaction, and that any violent denunciation of them must be a failure. The laity should not be estranged by an open proclamation of a war which might, nevertheless, be waged. Their susceptibilities are, however, not to be respected. They must be driven into the opposite camp by this revelation of arrogant pretensions they resent. There is no longer any concealment that war is to be waged *à outrance*. If the sacraments are refused to the teachers in the State schools, or to parents who have declined to transfer their children to the subsidiary schools of the clerical party, the refusal cannot be attributed to the indiscretion of an overzealous priest acting in excess of episcopal directions. It is probable that the first struggle will be to obtain the services of the existing teachers of the primary schools, and the fulminations that have been issued are perhaps meant to bring them over. As many, and in rural districts most, of them have been appointed under the predominant clerical influence, it would not be unnatural if they abandon the State schools to assume the mastership of the clerical schools where the bishops succeed in establishing the latter by the side of the former. On the other hand, the State can generally offer its schoolmasters a better and more assured pecuniary position, and the comparison in favour of the State schools will probably increase. Whether on this account or from whatever motive, the number of resignations of their posts by teachers have been very few, and it was announced a week since that not more than 100 out of 7,500 teachers had resigned. We shall soon see whether resignations will multiply now that the episcopal pastoral has revealed the depth of the episcopal opposition to the new law of elementary education, but the fewness of previous resignations proved that even among their own nominees there is no invincible repugnance to accept the alteration that have been made in the law.

"The Roman Catholic hierarchy of Belgium have opened the educational fight as boldly as possible; and we cannot venture to believe that they do not intend to carry on the conflict with the utmost pertinacity and determination. A change which puts the clergy in the second instead of in the front rank in the management of the elementary schools of a kingdom cannot be accepted without a struggle. The Church may tolerate as a sad necessity the attendance of Catholic children at schools which are non-Catholic in cases where Catholic schools are wanting; but the claim to control the education of Catholic children can never be abandoned, and they will not be permitted to go elsewhere when episcopal schools are provided for their reception. If the State

schools cannot remain as heretofore under the superintendence and management of the clergy, rival establishments will be set up by the side of them, but the bishops will not give up the State schools if excommunications can save them. These are the principles upon which the Belgian hierarchy will act, and they make them plain to their clergy by reference to the conflicts of other lands. They quote the pastoral of the American bishops in 1866, condemning the common schools which are the pride of the older States of the Union. They quote the Dutch hierarchy in the same year. They quote the declarations of the Irish bishops, with which we are only too familiar. And they might quote the language of episcopal brethren in many other lands. Will the Belgian hierarchy be successful in the struggle now about to commence? We cannot venture to speak on this with the certainty we should desire to feel. Although the law of primary education in Belgium has experienced no considerable change for nearly forty years, and the alterations that have been made this year are adverse to the pretensions of the clerical party, we cannot but remember that University Education has long been a subject of contention in Belgian politics, and that the Bishops have won more than they have lost in that field. The balance of power in Belgium is, moreover, extremely precarious. The contested elections which really determine the balance within the Chamber of Deputies are few in number, and are won or lost by an extremely small percentage of votes. It is only necessary to divert a few voters from one side to the other, to incline the scale in a contrary direction and alter the composition of the Government. It has also been part of the wisdom of the clerical party to favour successive reductions of the franchise for the purpose of obtaining the support of popular ignorance, and it is openly said that if all the peasants in the rural communes of Flanders were voters, the partisans of the bishops would win all along the line. It is not easy to undo a considerable change when it has once been made; but the Belgian episcopate is no less untiring and not more scrupulous in the choice of their weapons than their brethren in other countries, and those who are in favour of mixed education in Belgium will have to be vigilant to maintain the victory they have won.*

“No Faith with Heretics.”

JOHN RUSS, THE BOHEMIAN MARTYR.

By MR. R. J. NIVEN.

It is one of the unfortunate errors of our time that the Church of Rome is regarded merely as a religion, and even as a form of the Christian religion. The Church of Rome is not simply a re-

* Since the above was written, upwards of 1,000 teachers, the majority women, have resigned out of 20,000 teachers in consequence of the threat of excommunication by the Romish hierarchy.

ligion, but a logically organized politico-ecclesiastical system. In the struggle over nearly the whole continent of Europe, between the new-born Reformation and the old Papal despotism, victory was over and over again turned into defeat by the perfidious treachery of the Papacy. Nearly always, when the Protestants were united and true to themselves they have gained the victory; but the defeated enemy often, alas! too often, by the most serpentine cunning, and by making promises only to break them, has been able to work its cruel will amongst the betrayed. Were there only one isolated instance of such conduct, we should seek for another cause than systematic perfidy; but it is only too easy to show that it is in perfect accordance with the whole system, and that nothing else is ever to be expected. Rome's boasted *semper eadem et ubique* is in this matter most literally true.

It is customary in this world and not unnatural, for both societies and individuals to differ from one another in matters of greater or less importance. In most cases, however, we can agree to differ, and to agree very well, although we continue to hold diverse views. Moreover, although these individuals or societies differ from one another, they are not necessarily continually at war. In case, however, of strife and contention being exceedingly bitter, the opposing parties may come to terms, and having done so, these terms may be, and often are, faithfully kept. At all events, there is nothing in the nature of the case to prevent these terms from being kept, both human and divine law commanding that they should be so. It has happened that the inhabitants of a beleagured city, having been promised their lives if they would admit the besiegers, have been basely slain by their perfidious conquerors; but such atrocity always provokes the scorn and loathing of the civilized world. If, however, we can find any society or association who are habitual "covenant breakers, without natural affections, implacable, unmerciful," what are we to think of them? Is it our duty to trust them? Is such a society to be found? We shall see.

Every one admits that there was a time when this country suffered dreadfully from the tyranny and persecution of the Church of Rome; that there was a time when civil and religious liberty seemed to be, yea, were impossible, unless Rome could be kept in check. Our forefathers, therefore, made various laws and enactments with the view of keeping her in check, and if any of these appear in our day to be unnecessarily hard, but at the time an absolute necessity for the preservation of the State, they have been repealed long ago. We are a Protestant people, we have a Protestant constitution, we protest against the tyranny and usurpation of the Church of Rome. In this way has Britain become Great among the nations of the earth, and the more actively we have protested the greater have we become. In fact, it were easy to show that when we have vigorously opposed the Papal See we have prospered, and that when we yielded to Rome's seductions it has gone ill with us.

Rome has, however, demanded at various times, and still demands with increasing frequency and boldness, that we should remove the wholesome restrictions which our fathers made, and thoughtless Protestants are too ready to say, "Well, what matters it?" It is admitted that Rome behaved a cruel and unkind part in the past, but it is at the same time alleged that she is changed now, that she is wiser, gentler, more imbued with the so-called spirit of the age. We are asked to have no suspicion of her, we are pointed to her good deeds, we are even asked to assist in her work, and to lend our aid in her operations. In one notable instance it was demanded that we should admit her followers to be members of our Parliament, and we were told that though danger might reasonably be expected to result from this, yet such precautions had been taken, and such an arrangement entered into, as made it impossible that any mischief should follow. O, vain and foolish imagination! "In vain is the net spread in the sight of any bird." But such silly birds have we been to believe those who, like the Cretans, are "always liars," who, according to God's description of them "speak lies in hypocrisy."

So-called liberal-minded people will say that these are unkind words, rash, uncharitable. "*In omnibus caritas*," we shall be told. Yes, surely; but nevertheless we mean to make them good, and then, as Cowper has so well said:—

Grant them the rights of men, and while they cease
To vex the peace of others, grant them peace;
But trusting bigots whose false zeal has made
Treachery their duty, thou art self-betrayed.

We shall, therefore, very briefly trace down the history of some of Rome's transactions with those who have differed from her. It is so plain that "he who runs may read," and we shall produce not our own opinion, but simply adduce historical facts which cannot be denied.

Our first reference to history takes us back to about the year 1400, and, to understand the importance of those facts to which we wish to call attention, it will be necessary to pass in review the incidents in the public life of the Bohemian Martyr, John Huss. Two hundred years before this remarkable man was born, Pope Gregory VII. (Hildebrand), after gradually suppressing the Greek ritual, forbade the reading of the Scriptures in the vulgar tongue, and thus virtually shut up the Bible in Bohemia. The Waldensian refugees however, being scattered through the country, were the means of keeping alive the light of truth. John Huss, one of the brightest students at the University of Prague, was selected by Queen Sophia as her confessor, he being then a firm believer in the Papacy. He was afterwards appointed preacher to the Chapel of Bethlehem, and it was here that his real work began. His sermons in this chapel had a wonderful effect both on himself and the people, and the study of the books written by Wycliffe gave him a much-needed education in Bible truth. Huss was now elevated to the rectorship of the

university, and was thus abler than ever to preach the Word. But the Pope heard of what was doing, and a pile of Wycliffe's works was burnt in the public street. This act stirred the noble preacher yet more, and he now inveighed against both indulgences and the abuses of the hierarchy. The Pope therefore demanded that he should at Rome personally to answer for his doctrine. To obey was of course to walk into his grave, and the King having asked the Pope to excuse him, Prague was laid under an interdict.

To understand the effects of the Papal interdict, let us quote the words of Dr. Wylie in his "History of Protestantism." "The Bohemian capital was thrown into perplexity and alarm. On every side tokens met the eye to which the imagination imparted a fearful significance. Prague looked like a city stricken with sudden and terrible calamity. The closed church doors, the extinguished altar lights, the corpses waiting burial by the wayside, the images which sanctified and guarded the streets covered with sackcloth or laid prostrate on the ground, as if in supplication for a land on which the impieties of its children had brought down a terrible curse, gave emphatic and solemn warning that every hour the citizens harboured within their walls the man who had dared to disobey the Pope's summons, they but increased the heinousness of their guilt, and added to the vengeance of their doom" (vol. I., p. 137). Huss retired to his native village of Hussinetz, and preached the Gospel in the surrounding district, to the great profit of the common people.

Once again he is permitted to come back to Prague, and to preach in the Bethlehem Chapel, now declaring that the Word of God alone is to be the rule of the conscience. This was laying an axe to the root of the Romish system, though he did not know it, and a powerful party was formed against him, among whom two priests, once his friends, became his bitterest foes.

At this time there were three Popes reigning—John XXIII. at Bologna; Gregory XII. at Rimini; Benedict XIII. at Arragon. Each claimed to be the real successor of Peter, and cursed the other. Huss and his followers therefore very naturally said, "If we must obey, to whom is our obedience to be paid? Balthazar Cossa, called John XXIII., is at Bologna; Angelo Corario, named Gregory XII., is at Rimini; Peter de Lune, who calls himself Benedict XIII., is in Arragon. If all these are infallible, why does not their testimony agree? and if only one of them is the most holy father, why is it that we cannot distinguish him from the rest?" If these men were to be believed, they were three anti-Christes instead of three Popes; and if they were not, where was the infallibility, and where was the apostolic succession?

Huss, besides other writings, placarded on the doors of his chapel a list of six errors, the principal of which were transubstantiation and confession. He afterwards vigorously attacked indulgences. As to worshipping the dead, he said: "They are profuse towards the saints in glory, who want nothing; they array the forms of the latter with silk and gold and silver, and lodge

them magnificently; but they refuse clothing and hospitality to the poor members of Jesus Christ who are amongst us, at whose expense they feed to repletion and drink till they are intoxicated." He wrote a treatise on "The Abomination of Monks," and another in which he styled the Pope and his Court "The members of anti-Christ." Again the Pope placed Prague under an interdict, and again John Huss retired to Hussinetz.

Things were now coming to a crisis. The Emperor Sigismund, alarmed at the spread of heresy, proposed to call a General Council. Pope John did not like it, but submitted, and a general council was convened at Constance on 1st November, 1414. John Huss is summoned to attend, and we shall see what he got for his protection. First, a safe conduct from his own King, Wenceslaus; second, a certificate of his orthodoxy from Nicholas, Bishop of Nazareth, Inquisitor of Bohemia; and a document drawn up by a notary and duly signed by witnesses, setting forth that he offered to purge himself of heresy before a provincial synod of Prague, but had been refused audience. One of the first acts of the council to which John Huss was summoned to appear was to condemn John Wycliffe, and, as he was beyond the reach of their malice, to order his bones to be burnt, which was actually done. Another of its acts, although it does not bear on our subject, was to take the cup from the laity, and to decree that communion should only be in one kind. A most extraordinary act, however, must be added to these even, the deposition of three Popes, including the infamous John XXIII., who, with the Emperor, had called it.

Something greater, however, than all these was coming; but before we tell the story which brands with eternal infamy the apostate Church of Rome, let us explain that, in addition to the protection which we have already mentioned, John Huss had a safe conduct from the Emperor Sigismund, without which he would not have travelled, and as it is a most important factor in the case, we quote it in full. It was addressed "to all ecclesiastical and secular princes, &c., and to all our subjects." "We recommend to you with a full affection, to all in general and to each in particular, the Honourable Master John Huss, Bachelor in Divinity and Master of Arts, the bearer of these presents, journeying from Bohemia to the Council of Constance, whom we have taken under our protection and safeguard, and under that of the empire, enjoining you to receive him and treat him kindly, furnishing him with all that shall be necessary to speed and assure his journey, as well by water as by land, without taking anything from him or his, at coming in or going out, for any sort of duties whatsoever; and calling on you to allow him to PASS, SOJOURN, STOP, AND RETURN FREELY AND SECURELY, providing him even, if necessary, with good passports, for the honour and respect of the Imperial Majesty. Given at Spire, this 18th day of October, of the year 1414, the third of our reign in Hungary, and the fifth of that of the Romans." In this document the Emperor pledges his

own honour and that of the empire, for the safety of the illustrious preacher; but his real trust nevertheless, was of another kind. "I confide altogether," said he, "in the all-powerful God, in my Saviour. He will accord me His Holy Spirit to fortify me in His truth, so that I may face with courage temptation, prison, and, if necessary, a cruel death."

At first he was allowed his liberty; but his enemies gave themselves no rest, and on the twenty-sixth day after his arrival, John Huss was arrested, in flagrant violation of the safe conduct, and imprisoned. The news of this base perfidy reaching Bohemia, created an outburst of indignation, and the barons sent a remonstrance to the Emperor, demanding that he should vindicate his own honour by respecting the safe conduct. The first impulse of Sigismund was to open the prison doors; but he was told that the Church could overrule his promise, and that he can be under no obligation to a heretic. They made him stifle his conscience and his humanity, and, accustomed to hear the voice of the Church as the voice of God, to deliver up John Huss to the will of his enemies. To carry, however, baseness further still, and to fasten a stigma upon the Church of Rome which shall never be blotted out, this council passed a decree to the effect "that no faith is to be kept with heretics to the prejudice of the Church." Could anything be plainer than this? How, then, are we in this day so mad as to grant one concession upon another to the Papacy, and to believe her promises, while this diabolical and covenant-breaking decree stands unrepealed? Should any Protestant nation ever trust the Church of Rome after this? If they do so, they do it at their peril, for history proves most clearly that this decree of the Council of Constance is faithfully acted up to, and Rome most certainly does not keep faith with heretics.

But to return to our narrative. John Huss was now, by an act of the basest treachery, completely in the hands of his enemies; and this not the treachery of a godless world, but, strange to say, of a so-called Christian Emperor, commanded by the Church, on the peril of his soul, to break his plighted faith. The natural man was willing, nay, anxious to keep his word; and his Church, professing to be the only true Church of Christ, compels him to lie and to perjure himself. Verily, this Church compasses sea and land to make one proselyte, and, when he is made, he is tenfold more the child of hell than before. We cannot excuse the Emperor, whose name, otherwise honourable, has come down to us with an ineffaceable stigma on account of this act. But how much more guilty is his perjured, covenant-breaking Church, which terrified him into breaking the bond in which he pledged his honour as a prince and his power as an emperor, to preserve the life and liberty of John Huss, and to return him safely to his home? Sigismund is guilty; a hundred times more guilty and more execrable is the Church of Rome, which goaded him on.

John Huss, after a mock trial, is condemned to be burned at the

stake, and the sentence is carried out on 6th July, 1415, the anniversary of his birth. When he was made fast to the stake, he made use of these memorable words, conveying a thought which he had expressed more than once before—"It is thus that you silence the goose (Huss); but a hundred years hence there will arise a swan whose singing you shall not be able to silence"—words which were so wonderfully fulfilled in the work of Martin Luther. And thus the noble martyr, betrayed by his Emperor and still more foully by his Church, one of whom the world was not worthy, ascended up to heaven from Constance, his ashes and the very earth on which he stood, being scattered in the Rhine. His work still lives and shall never die. His name shall ever be heard with honour and with thanksgiving to God while the world lasts. But wherever his name is spoken there shall this also be told, that the Council of the Church of Rome at Constance broke Huss's safe conduct, and decreed that "no faith is to be kept with heretics."

Short Notices of Books.

Father Clement, by GRACE KENNEDY. New Edition, with Original Illustrations. London: FREDERICK WARNE AND CO.

This is a well printed and otherwise excellently got up edition of a well known and popular work, exposing the sad realities of the conventual and monastic life of the Church of Rome.

The Harmony of Scripture, showing the Oneness between the Old and New Testaments, collated by THOMAS FEARNLEY. London: W POOLE, Paternoster Row.

This is a very convenient and useful collation. The object of the author is to give in full the verses from the Old Testament, which are referred to in the New Testament, and to present in parallel columns the corresponding passages from the New Testament. The volume before us collates, on this principle, the first six Books of the Old Testament. It will be found very helpful to Bible students as illustrating the unity of the Word of God.

The Truths of the Gospel contrasted with the Fundamental Errors of the Church of Rome, by the Rev. ALFRED M. PRESTON, M.A., Vicar of Winslow, Bucks. London: SEELEY, Fleet-street.

This is a course of Lent Lectures, in which the author takes occasion to discuss some of the distinctive doctrines of the Reformation; such as Confession—Christ, the only Mediator—Faith, not Works—The work of the Spirit, not Rites—The Lord's Supper, not the Mass—and the Church of Rome, the Babylon of the Apocalypse. The doctrines of Rome are stated from her own standard works, contrasted, and refuted in a simple manner by a faithful exposition of scripture. This work will be found very useful for distribution in parishes exposed to the teaching of Ritualism or Popery.

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APRIL, 1880.

THE ARMOURY

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The Protestant Educational Institute.

Our readers may be reminded that the special object of the Protestant Educational Institute is to afford, to the rising youth of England, systematic instruction in the doctrines, principles, and history of the Reformation. This is done by establishing courses of lectures on Protestantism, similar to that for literature and science by Oxford and Cambridge Universities. There are also examinations and prizes. By this means nearly 50,000 students have passed through these Protestant classes. The instruction is given gratuitously, and the whole machinery and organization are supported by the voluntary contributions of earnest Protestants. We regret to learn that the depression of trade, the loss of capital and income on the part of earnest Protestant friends, and the numerous deaths that have taken place during the past twelve months, have much crippled the energies of the Institute. A statement of the Income and Expenditure, duly audited, accompanies our present issue, and we would earnestly urge upon all true-hearted Protestants not only to continue to support this very important and urgent work, but also to enlist other friends in the operations of the Institute. We subjoin a report of the Protestant classes conducted in the West of England.

PRIZE DISTRIBUTION AT THE COLLEGE, WESTON-SUPER-MARE.

Mr. E. C. Nunn, Principal; E. S. Nunn, LL.D., Head Master.

The Protestant class, consisting of about one hundred and forty students, was conducted by Mr. James Todd, the Examiner for the Protestant Educational Institute. The examination was held at the close of the Session, on "The Seven Sacraments of the Church of Rome," and "Todd's Protestant Text Book of the Romish Controversy."

A meeting was held at the College in October for the purpose of hearing an address on "Protestantism," to be delivered by Mr. Todd, and for the Distribution of the Prizes granted by the Protestant Educational Institute to the successful candidates. An "Invitation circular" having been issued by Mr. Nunn, a considerable number of

the friends of Protestant education were present. The chair was taken at 8.30 p.m. by the Rev. Prebendary Rowley, who, in an earnest and able speech, exposed Romanism as to its religious, moral, and social aspects, and expressed the great pleasure which it afforded him to take the chair on so interesting an occasion. He then called upon Mr. Todd to deliver his address.

Mr. Todd, who was received with hearty applause by the students, commenced by referring to the assertions of Romanists and Ritualists, that Protestantism is a system without principles, and that it simply consisted of a denial of articles of Christian faith held by the Church of Rome. He said this was a gross misrepresentation. Protestantism is true Christianity. It is the religion of the Bible. It is not only a protest *against error*, but it is also a protest *for the truth*. Protestantism implies every article of Divine faith. It maintains that the Bible is the inspired record of the Divine will, and that it contains everything requisite to be known for salvation. The Bible teaches us concerning man's creation in innocence and his lamentable fall. It unfolds to us God's plan of salvation through the atonement of a crucified Saviour, the God-man, Christ Jesus our Lord, and shows how God's justice and mercy can meet together, how He the Just One can justify the sinner. All this is included in Protestantism. It teaches man his duty towards God, and also towards his neighbour, comprising the whole moral code, all of which is essential to Protestantism, and thus Protestantism is a protest for the Truth.

Protestantism is also a protest against Romish and Ritualistic error. As Protestants, we maintain the right of private judgment, and protest against the pretended infallibility of the Pope and Church of Rome. We protest against the blasphemous assumptions of Rome, and refuse to permit our heaven-born Christian rights to be crushed beneath the chariot wheels of the Papal apostasy. The Bible, and the Bible only, is the religion of Protestants, and we utterly reject the pretended traditions and interpretations of Rome. He then compared Articles I. and II. of the Creed of Pope Pius IV. with the Sixth Art. of the Church of England. A grand Protestant protest against Popery is made in the Thirty-nine Articles of the Church of England. Art. XI., which asserts the doctrine of justification by faith only, which, as Luther of immortal memory said, was the doctrine of a standing or a fallen church, is a protest against the decrees of Trent, and the Fourth Art. of Pope Pius's creed. If man is justified by faith only, he is not justified by either sacraments or works. The Seven Sacraments, as affirmed in Art. III. of the Romish Creed, are reduced to two in the Twenty-fifth Art. of the Church of England. The Fifth Article of the Romish Creed, which affirms the Mass, transubstantiation, and Communion in one kind, is completely repudiated by the Articles of the English Church. Art. XXVIII. denies transubstantiation in Clause two. In Clause three, consubstantiation as set forth by Ritualists is directly opposed, and in Clause four the idolatrous worship of the host is condemned. Art. XXX. is a

protest against Communion in one kind, and affirms that "the cup of the Lord is not to be denied to the lay people." Art. XXXI. cuts up the Romish and Ritualistic Mass, both root and branch, and denounces Mass sacrifices as "blasphemous fables and dangerous deceits." The Creed of Pope Pius, in Art. VI., affirms the doctrine of Purgatory; in Art. VII. invocation of Saints; in Art. VIII. the worship of images; and in Art. IX. the doctrine of indulgences; all are condemned by the 22nd Art. of the Church of England, which affirms of each that it is "a fond thing, vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." Papal supremacy as set forth in Art. X. of the Romish Creed is denied by Article XXXVII. of the Church of England, which affirms that the "bishop of Rome hath no jurisdiction in this realm of England." The Romish Creed, Art. XI., binds the Romanist to undoubtedly receive and profess all other things delivered, defined, and declared, by the Sacred Canons and General Councils, and to condemn, reject, and anathematise all things contrary thereto. On the other hand, in Art. XXI. of the Church of England it is affirmed that General Councils "may err, and sometimes have erred, even in things pertaining unto God." Protestants protest against the usurpations and tyranny of Rome; against her intolerant principles and cruel practices, knowing that she has stained with blood every land on which her foot has trodden, and everything which her hand has touched. Knowing that Rome is unchangeable; that her blood-defiled hands have never been washed; that her sanguinary deeds have never been repented of; that her persecuting principles have never been disavowed, they must continue their protest against all these "detestable enormities." Protestants protest against the pretended right of the Popes to interfere in the temporal concerns of empires and nations, to depose Kings and civil Rulers, and absolve subjects from oaths of allegiance; and as these anti-Christian pretensions are still maintained, so must the protest be maintained against them.

Mr. Todd then referred to Ritualism as a system which he characterised as Popery without the Pope. It had the false doctrines and superstitious practices of Rome, her lawlessness and unscrupulousness, and her detestation of the very name of Protestantism. He then spoke of the work of the Protestant Educational Institute, and referred in eulogistic terms to the Protestant character given by Mr. Nunn and Dr. Nunn to the College, and to the knowledge and ability displayed by the students at the examination. Mr. Todd concluded an admirable address amid repeated rounds of applause.

The prizes were then distributed. They consisted of a large number of superior Protestant historical and controversial works. A vote of thanks to Mr. Todd was moved by one of the students, and seconded by the Rev. W. F. Lanfear in an interesting and thoroughly Protestant speech. After the vote was carried, votes of thanks were passed to the Chairman, Mr. Nunn, and Dr. Nunn.

The names and order of merit of the successful competitors are as follows:—

THE ARMOURY.

SENIOR DIVISION.

1. Lionel Woskey; 2. William Sainbury; 3. Harold Arney;
4. E. J. Hemans; 5. A. J. James; 6. Edward Hearl; 7. Charles
Austin; 8. Sid. Ducketh; 9. John Hodges; 10. G. W. Panes.

JUNIOR DIVISION.

1. Wilfrid Deacon; 2. Edward Arney; 3. Walter Betty;
4. Stuart Thompson; 5. Hugh Allen; 6. Geo. Murray; 7. Wm.
Hardwick; 8. Her. Flint; 9. Ar. Geo. Davies.

PRIZE DISTRIBUTIONS AT TAUNTON.

(1.) WESLEYAN COLLEGE.

A Protestant class, attended by about two hundred students, was conducted by Mr. James Todd last spring. The examination was upon the "Seven Sacraments of the Church of Rome," and Part I. Vol. 1. of "Todd's Protestant Text Book of the Romish Controversy." On Oct. 10th Mr. Todd distributed the prizes to the successful competitors. Previous to the distribution, the students were addressed by the Rev. W. P. Slater, Governor, and Mr. Sibly, Head Master; the remarks of those gentlemen being calculated to infuse into the minds of the students an earnest desire to become acquainted with the Scriptural principles of Protestantism as opposed to soul-destroying principles and practices of the Church of Rome.

Mr. Todd, in his speech, referred in warm terms of praise to the Wesleyan College, principally on the ground of its eminently Protestant character. The atmosphere there was a Protestant one, and the cheers with which his (Mr. Todd's) presence there was always greeted were thoroughly Protestant cheers.

The names of the successful candidates were then announced, and the prizes, consisting of upwards of thirty volumes of excellent Protestant books, were given to the undernamed—viz:—

1. Ralph Hoddinot; 2. Alfred Edward Price; 3. George Rowell;
4. Joseph C. Richards; 5. Arthur H. Brown; 6. David Caudwell;
7. Robert Norton; 8. Charles Wm. Priestly; 9. Thomas Arthur
Rickards; 10. A. W. Drew; 11. W. T. S. Tilley; 12. Samuel
Biarnard; 13. Joseph B. Goold; 14. Alfred L. Barnett; 15. Joseph
T. Thomas.

Mr. Todd then stated that he hoped to conduct the Protestant class next spring, an announcement received with three cheers by the students.

Among the students of this year's class were about a dozen University Undergraduates.

(2.) THE LADIES' COLLEGE, FLOOK HOUSE.

Lady Principal, Mrs. Sibly.

The Protestant class was conducted in the spring by Mr. James Todd; and the examination was held at the close of the Session, on "The Seven Sacraments of the Church of Rome," and Todd's "Pro-

THE PROTESTANT EDUCATIONAL INSTITUTE. 5

testant Text Book of the Romish Controversy." The meeting for prize distributions was held on October 10th.

Mr. Todd said that it afforded him very great pleasure to be able to congratulate Mrs. Sibly and the students on the very creditable manner in which many of the young ladies had answered the examination questions, which he had drawn up without the slightest intention of making them "very easy." He never did give "very easy" papers to students possessing the attainments and educational advantages of many of the young ladies who were members of the Protestant class. He expressed his thankfulness to Mrs. Sibly for the great pains which she must have taken in preparing the students for the examination. In those days, when the "cramming system" prevailed so extensively in educational establishments, it was noteworthy that in this Ladies' College sound instruction in the principles of Protestantism, as opposed to the errors of Popery and Ritualism, formed an essential portion of the College curriculum, and yet did not interfere with the other branches of useful knowledge.

A large number of valuable Protestant books was then distributed. The successful competitors were:—

1. Bessie Pole; 2. Louie Cook; 3. Bessie Wightman; 4. Bessie Thompson; 5. Ella Mardon; 6. Blanche Masey; 7. Helen Morris; 8. Minnie Gridley; 9. Gertrude Tilley; 10. Florence Eyre; 11. Emma Brimscombe; 12. Enid Howell; 13. Louie Brierley; 14. Lucy Burford; 15. Gertrude Barnett; 16. Lillie Benson.

(8.) EAST STREET SCHOOL.

Mr. Green, Principal.

On the 9th of October, Mr. Todd delivered the prizes to the successful competitors of the Protestant class, conducted by him in last spring, and who were examined at the end of the Session.

Mr. Todd said he was glad to see so large an attendance of students, and congratulated Mr. Green on the appearance which his "Protestant School" presented. He referred to the growth of Ritualism in England, and to the great importance of instruction in Protestantism as opposed to Romanism and Ritualism.

Mr. Green, in his address, said that he was so thoroughly convinced of the pernicious influence that Ritualism was exercising on the minds of many of the people of this country, that he was determined that parents, whose sons were entrusted to his care, should have no ground for supposing that he was indifferent as to their moral and religious training. The Bible would always occupy a most prominent place in his school, and its principles, as set forth in the Protestant lectures given by Mr. Todd, would be distinctly and carefully inculcated.

Valuable prizes of Protestant books were then distributed.

1. A. Aplin; 2. Thomas Geale; 3. R. Burston; 4. W. Dibble, Jun.; 5. W. Dibble, Sen.; 6. J. Stringfellow. *Honourable Mention*:—

E. Chapman, Sen., W. Davys, G. Nash, E. Chapman, Jun.; the four last named receiving smaller prizes.

The examination was held on "The Seven Sacraments of the Church of Rome," and Todd's "Protestant Text Book," Vol. I. Part I.

(4.) THE CASTLE SCHOOL.

Mr. Veysey Principal.

Mr. Todd delivered the prizes to the successful competitors of his Protestant Class, on the ninth of October. This Class was held in the spring, and the examination at the close of the Session.

Mr. Todd said he was much pleased to find from the Examination papers that Mr. Veysey had so earnestly devoted himself to preparation of the competitors for the examination, on the "Seven Sacraments of the Church of Rome" and the "Text Book of the Romish Controversy."

The prizes, consisting of valuable Protestant Books, were then distributed.

Senior Division. 1. H. O. Thompson; 2. James Rawes. *Junior Division*—1. Lucy Veysey; 2. F. C. Bland; 3. W. H. Westlake.

The New Encyclical---Cardinal Manning--- Thomas Aquinas.

BY MR. JAMES TODD,

EXAMINER FOR THE PROTESTANT EDUCATIONAL INSTITUTE.

Public attention is now particularly directed to the writings of St. Thomas Aquinas. These works have, for the last six hundred years, been held in the highest estimation by the Ultramontane portion of the Romish Church. Now that that Church has become thoroughly and entirely Ultramontane, a universal approbation of Aquinas's works would be naturally expected. Pope Leo XIII., by an Encyclical letter, dated 4th August, 1879, on "The Restoration of Christian Philosophy in Catholic Universities according to the Mind of St. Thomas Aquinas, the Angelic Doctor," has, according to Cardinal Manning, "enjoined upon all the Catholic Episcopate carefully to restore in their own teaching, in their seminaries, and in their colleges, the sacred tradition of philosophy, and especially as the same is embodied and enunciated in the scholastic philosophy of St. Thomas Aquinas." *

The Pope thus expresses himself in his commands to "his venerable Brethren, all the Patriarchs, Primates, Archbishops, and

* Preface to the Encyclical, &c. p. V

Bishops of the Catholic World, in favour and communion with the Apostolic See." "Let those teachers carefully chosen by you do their best to instil the doctrine of Thomas Aquinas into the minds of their hearers; and let them clearly point out its solidity and excellence above all other teachings. Let this doctrine be the light of all places of learning which you have already opened or may hereafter open. Let it be used for the refutation of errors that are gaining ground." (P. 39.)

The nature of this philosophy is explained thus by Cardinal Manning:—

"The truths contained in this philosophy, or, as it may be, and has been called, the Religion of Nature, are in chief as follows:—

"1. As to God: His Existence, His Eternity, His Divinity, His Perfections as Maker, Legislator, Preserver, Judge, and Rewarder of Men.

"2. As to man, the existence and immortality of the soul; its intellectual and moral nature; the discernment and dictates of conscience; the power and freedom of the will; the probation and responsibility of man, and retribution after death.

"3. As to the world; the facts and laws of the physical universe. Progressive enquiry and experiment have given to this the form of science." (Preface, p.VI.)

The use of this philosophy is thus set forth in the Encyclical:—

"If philosophy be rightly and wisely used, it is able, in a certain measure, to have and to guard the road to the true faith; and is able also to prepare the minds of its followers in a fitting way for the reception of revelation." (P. 5.)

Again, "It pertains to philosophical discipline to guard with religious care all truths that come to us by Divine tradition, and to resist those who dare to attack them. Now, as regards this point, the praise of philosophy is great, in that it is reckoned a bulwark of the faith, and as a strong defence of religion." (P. 11.)

Here it may be observed that the "true faith" spoken of is the faith of the Romish Church, including all that has come by Divine tradition, so that the real purpose why the study of Aquinas's philosophy is enjoined is, that it may promote the Romish faith.

Having spoken of scholastic theology and theologians, the Pope refers in terms of the highest praise to Thomas Aquinas and his writings. He says, "How far above all other scholastic doctors towers Thomas Aquinas, their Master and Prince * * * * Rightly and deservedly he is reckoned a singular safeguard and glory of the Catholic Church." (P. 25.) Again, the Pope says, "Men of the greatest learning and worthy of the highest praise, both in theology and philosophy, having sought out with incredible diligence the immortal writings of Thomas, surrendered themselves to his angelic wisdom, not so much to be taught by his words as to be altogether nourished by them." (P. 27.) The Encyclical proceeds to assert that nearly all founders and lawgivers of religious orders, universities, and schools, acknowledged St. Thomas, "The minds of all, both

teachers and hearers, with wondrous consent found rest in the guidance and authority of one angelic Doctor." (P. 28.) The crowning glory of Aquinas is thus referred to by the Pope: "But we now come to the greatest glory of Thomas—a glory which is altogether his own, and shared with no other Catholic Doctor. In the midst of the Council of Trent, the assembled Fathers so willing it, the *Summa* of Thomas Aquinas lay open on the altar, with the Holy Scriptures and the decrees of the Supreme Pontiff, that from it might be sought counsel and reasons and answers." (Pp. 80, 81.)

The Pope, in his letter to the Cardinal De Luca, dated October 15th, 1879,* says, "It is our great desire that the doctrine of St. Thomas, in the highest degree conformable to the faith, should flourish to the utmost in all Catholic Colleges," &c. ; and in the same letter Leo declares it to be his intention to publish the entire works of Aquinas, in order that his wisdom may be more widely spread and disseminated. Now then, at length and from henceforth, the principles of Aquinas must have supreme authority in the Romish College of Maynooth; and the Romish priesthood of these kingdoms, as well as those of other countries, must be indoctrinated with the intolerant and idolatrous teaching of Romanism of the worst and most offensive kind.

It is in the recollection of many how great and intense was the excitement throughout these kingdoms when the monstrous doctrines embodied in the Moral Theology of Peter Dens were exposed by the late Revs. R. J. M'Ghee and Dr. Mortimer O'Sullivan, and also how earnestly the Romish Archbishop of Dublin, Dr. Murray, Daniel O'Connell, and the Romish clergy and laity generally, then endeavoured, by utterly repudiating Dens, to persuade Protestants that the principles therein inculcated formed no part of the genuine teaching of the Church of Rome. To charge the doctrines of Dens upon the Roman Catholic priesthood was denounced by the priests themselves as a falsehood, a calumny, and a slander; and an English clergyman who came forward as the defender of Dr. Murray and the priests obtained a bishopric from Lord Melbourne's Government. But *tempora mutantur*; the book of Aquinas, of which Dens's theology was a mere compendium, is now the acknowledged authority throughout the Church of Rome, and that, too, by command of the infallible Pope himself. It will therefore be useful to give a short sketch of Aquinas's life and works, and a few specimens of his divine teaching.

THE LIFE OF AQUINAS.

Du Pin's *His. of Eccl. Writers*, Vol. II. p. 433. Dublin, 1723.

Biographical Dic. London, 1784, Vol. I. Enfield's *His. of Philosophy*, Vol. II. pp. 372-374.

Thomas Aquinas, commonly known as the "Angelical Doctor," of the House of the Counts of Aquino, descended from the Kings of

* Letter of our Most Holy Father, Pope Leo XIII., to the Most Eminent, &c. Cardinal De Luca, &c. Published in the *Tablet*, Oct. 25, 1879.

Sicily and Arragon, was born in the Castle of Aquino, in the Terra di Lavoro, in Italy, in the year 1224. When five years of age, he was sent for education to the Monks of Mount Cassino, with whom he remained till he was sent to the University of Naples. Here he studied Humanity and Philosophy. In 1241, he entered the Order of Preaching Friars without the knowledge of his parents. His mother, being dissatisfied with this step, sought an interview with him, but the monks, unwilling to part with such a promising youth, removed him from one place to another. At last, as they were conducting him to Paris, his brothers seized him on the way, and brought him to his mother's castle, where he was confined for two years. He still resisted the threats and importunities of his mother, and at length succeeded in effecting his escape in the night by letting himself down from a window, and, by the help of some Dominican brethren, whom he had apprised of his design, he made his way to Naples. After changing his residence several times, he went to Cologne, and became a disciple of Albertus Magnus. Under this eminent teacher he made great progress. Among his fellow students he was called the "Dumb Ox," on account of his silence, and apparent dulness. Albert, however, who better understood, and more correctly estimated the qualities of his pupil, said, "This ox, if he begins to bellow, will fill the whole world with his roaring." At length, having made himself master of the dialectics, philosophy, and theology of the age, he became an eminent teacher at Paris, where he obtained the degree of Doctor in Divinity in the year 1255. He returned to Italy about the year 1263, and was appointed definitor of his order, for the province of Rome. After this he taught school divinity in most of the Universities of Italy, and at length came again to Naples, where he received a pension from King Charles. He was here offered the archbishopric of Naples, but refused the office. A Council being about to be held at Lyons, in 1274, convened by Pope Gregory X. for the purpose of uniting the Greek and Latin Churches, Aquinas was directed by the Pope to attend the Council, that he might read thereat, before the Fathers, a book which he had written by command of Pope Urban IV. to refute the errors of the Greek Church. On his way, he fell sick at the Monastery of Fossa Nova, near Terracina, and died there in 1274, on the 7th of March, aged fifty years. He was canonized by Pope John XXII. in 1323; and Pope Pius V. gave him the title of the Fifth Doctor of the Church, in 1567, and appointed his festival to be kept with the same solemnity as those of the other four Doctors.

Thomas Aquinas has been greatly extolled by Romish writers. Sixtus Senensis says that he approached so nearly to St. Augustine in the knowledge of true divinity, and penetrated so deeply into the most abstruse sense of that Father, that, agreeably to the Pythagorean metempsychosis, it was a common expression among all the men of learning that Augustine's soul had transmigrated into St. Thomas Aquinas.*

* Biblioth. lib. IV. p. 308, cited in Biog. Dic.

Enfield, on the other hand, says, "Notwithstanding all the extravagant praises and honours which have been heaped upon Thomas Aquinas, it is, however, certain that his learning was almost wholly confined to scholastic theology, and that he was so little conversant with elegant and liberal studies, that he was not even able to read the Greek language." . . . "Adopting the general ideas of his age, that theology is best defended by the weapons of logic and metaphysics, he mixed the subtleties of Aristotle with the language of Scripture and the Christian Fathers, and, after the manner of the Arabians, framed abstruse questions without end upon various topics of speculative theology." *

THE WRITINGS OF THOMAS AQUINAS.

I extract the following description of his works from Du Pin, who says that the number of them is prodigious. "They make seventeen volumes in folio, and were printed at Venice in 1490, at Nuremberg in 1496, at Rome in 1570, at Venice in 1594, and at Cologne in 1612. The first five tomes are commentaries upon the works of Aristotle; the sixth and seventh, a commentary upon the four books of the Sentences; the eighth, theological questions, &c.; the ninth contains the sum of the Catholic faith against the Gentiles, divided into four books; the tenth, eleventh, and twelfth are a sum of Divinity, with the commentaries of Cardinal Cajetan; the thirteenth is composed of many commentaries upon the Old Testament, &c.; the fourteenth volume contains commentaries upon the Gospel of St. Matthew and St. John, &c.; the fifteenth is a chain upon the four Gospels taken from the Fathers, and presented to Pope Urban IV.; the sixteenth contains a commentary upon the Epistles of St. Paul, and sermons; the seventeenth volume contains divers little pieces in Divinity." Here follows an enumeration of the various pieces, and an account of other works whose genuineness has been denied or doubted.

THE TEACHING OF AQUINAS.

I. IMAGE WORSHIP.—Aquinas says: "It is, therefore, to be said that no reverence is due to the image of Christ, in so far as it is any substance—say, carved, or painted wood—because reverence is due only to a rational creature. It remains, therefore, that reverence is shown to it only in so far as it is an image; and thus it follows that the same reverence is to be paid to the image of Christ and to Christ Himself. Since, therefore, Christ is to be adored with the worship of latria, the consequence is that His image is to be adored with the worship of latria." †

St. Liguori refers to the opinion of Aquinas on Image Worship in the following paragraph:—

"Some think that we should pay to sacred images the same veneration with which we honour the originals; thus, they say that

* Summ. Par. 3, ques. 25 Art. 3.

† "His. of Philosophy, Vol. II. p. 374.

to the images of God is due the worship of *latria*; to the images of the Blessed Virgin, the worship called *hyperdulia*, and to the images of the Saints, that of *dulia*. * * * But *St. Thomas* solves this difficulty better than any other author. (2. 2. q. 81, A. 8. ad. 3.) He says, as the advocates of the first opinion hold, that the worship of *latria* or *dulia*, shown to God or the Saints, may also be paid to their images, but with this difference, that the worship of the prototypes is absolute, and the veneration of the images relative: thus every difficulty is removed." *

II. PERSECUTION OF HERETICS.—Dens thus refers to the authority of Thomas Aquinas, to prove that heretics ought to be punished with death:—

"Are heretics justly punished with death?"—*St. Thomas* answers (2.2. quæst. 11. Art. 3. in Corp.) affirmatively, because forgers of money, or other disturbers of the republic, are justly punished with death; therefore, also, heretics, who are forgers of the faith, and, as experience testifies, grievously disturb the republic." †

Maldonatus, in his commentary on Matthew xiii. 29, informs us that, according to the divine Thomas [Aquinas], the heretics are not to be rooted out when there is any danger, lest the wheat be plucked up with them.

Aquinas's teaching is equivalent to this, dogs ought to be killed; but if they are likely to bite, if attacked, let them alone.

The full statement of Aquinas to which Dens refers is the following:—

"Are heretics to be tolerated?"—"Although heretics are not to be tolerated by reason of their delinquency, they are to be waited for till the second reproof, in order that they may return to the sound faith of the Church; but those who continue obstinate in their error, after the second reproof, are not only to be consigned to the sentence of excommunication, but also to the secular princes, to be exterminated; hence, if the falsifiers of money, or other malefactors, are justly consigned to immediate death by secular princes, much more do heretics, immediately after they have been convicted of heresy, deserve not only to be excommunicated, but also justly to be killed." ‡

III.—THE TEMPORAL POWER OF THE POPES.—Dens thus refers to the opinion of Aquinas:—

"Bellarmine, Sylvius, and others, say that the Pope has not, by divine right, a direct power over temporal kingdoms, but an indirect—that is, when the spiritual power cannot be freely exercised, nor attain its end by spiritual means, then he can have recourse to temporal means, according to *St. Thomas*, 2. 2. q. 10. A. 12., and q. 12. A. 2, who teaches that princes can sometimes be deprived of their

* Exposition, &c., of the Council of Trent, pp. 423, 424. Dublin, 1846.

† *Theologia Moralís*, Vol. II. p. 89. Dublin, 1832.

‡ *Summa Theologiæ*, quæst. II. Art. 3.

sovereignty, and subjects liberated from their oath of allegiance, and that this has more than once been done by Popes. ”*

THE TIMES OF AQUINAS.

Aquinas was the product, and his principles were those of the age in which he lived—the thirteenth century. The Papacy was then in the zenith of its power. Never before, and never since, have the Roman Pontiffs ruled with such mighty and despotic sway over the lives, the consciences, and civil rights of all alike, both kings and peoples. At the orders of a Pope, hundreds of thousands of the Albigensians were slaughtered, cities were razed to the ground, provinces were laid waste, and torrents of blood saturated the soil where his crusaders' feet had trodden. At the mandate of the tyrants of the Vatican, treasons and conspiracies were hatched, rebellions were instigated, nations were embroiled in wars against nations, devastations and misery spread themselves on every side. The English crown was knocked from a recreant's brow. Magna Charta was spurned and cursed. The whole Christian world over which Rome held sway groaned under the most crushing despotism that ever cursed the human race. The “Holy Inquisition”—that masterpiece of Satanic invention—was established, and was soon surrounded with the horrors which have caused it to be for ever execrated. The laws against “heretics,” enacted by the Councils of the thirteenth century have never been surpassed in enormity by even Rome herself, nor have they been equalled by the most barbarous code of laws ever enacted by the most cruel civil governments. And what is almost incredible is still too true, that those papal and conciliar laws have never yet been repealed by either Pope or Council in the Church of Rome. The last days of the nineteenth century are likely to close amid the shadows which cast their portentous indications over the beginning of the thirteenth. But Romish power is doomed. The sunny day of the papacy has for ever passed away.

The Struggle in Belgium.

The following letters from an eminent author will show concisely the present state of the struggle with the Ultramontanes in Belgium for civil and religious liberty. The second letter appeared in the *Times*, in French:—

TO THE EDITOR OF THE DAILY NEWS.

SIR,—Since the French Revolution of 1789, no event has more deeply stirred our people than the present struggle about the new regulations affecting Primary Schools. Hitherto (political and other) conflicts in Belgium have not extended beyond the well-to-do classes,

* Theol. Mor. Vol. II. p. 164.

because no one could become an elector who did not pay 41 francs of direct taxes. Now, on the contrary, the struggle has been transferred to the country districts and to the lowest ranks of the population, and has reached even the smallest hamlet. Every family is affected by it. For, on the one hand, the Liberals are urging parents to leave their children in the communal schools, and, on the other, the priests are forbidding them to do so on pain of excommunication.

Is, then, the new school law anti-religious? By no means. It takes the religious instruction out of the hands of the teacher, who is little qualified to impart it properly, and entrusts it to the ministers of religion (Roman Catholic, Protestant, and Jewish), whom it invites to come to the school, where a room is placed at their disposal. Precisely the same regulations have been in force in Holland since 1806, without any serious objections being made against them.

Why, then, do the priests in Belgium oppose such regulations so furiously? Simply because they thus get an opportunity for political agitation. Their methods of opposing them are odious. A new reign of terror is being inaugurated. They refuse all sacraments to the parents who send their children to the normal schools belonging to the State, or to the communal (primary), and also to the teachers of both sexes who continue to give instruction to them. The number of people thus violently expelled from the Roman Catholic Church will be very considerable. In the large towns the priests will not push matters to an extreme, for fear of losing three-fourths of the population; but in the country districts they will persevere in the hope of attaining their end, viz., the ruin of the communal schools. What is to become, religiously speaking, of the families thus expelled from the church? They will gradually sink into free thought (*libre pensée*)—in other words, into indifference and infidelity.

Is not this, then, a fitting time for Protestantism to approach them and to say, "An intolerant Church, whose chief end is temporal power, casts you out; come to us, and accept a religion whose only basis is the Gospel, which respects liberty, which does not make the celebration of the sacraments a means of securing votes, and which does not hurl anathemas at the institutions of your country—a religion of truth, liberty, and charity?" Such language would be understood. Never have Protestant Missions had such a chance of success, because the only issue open to the excommunicated Liberal, who does not forsake all faith, is to accept the reformed faith.

But labourers are needed to carry on this Evangelical Mission. The Belgium Missionary Church, which has already done so much good, will undertake to find the labourers, if only pecuniary aid is sent to it, and I hereby appeal most earnestly to the friends of the Gospel in England to forward such aid.—Yours truly,

Liege, Dec. 17.

EMILE DE LAVELEYE.

P.S.—Contributions may be forwarded to the following societies:—
Evangelical Continental Society, 13, Bloomfield street, London-

wall, E.C.—Secretary, Rev. R. S. Ashton ; Foreign Aid Society—Secretary, Rev. E. Cowan, Ampthill, Beds ; Foreign Evangelization Society—Treasurer, Donald Matheson, Esq., 52, Queen's-gate, S.W.

TO THE EDITOR OF THE TIMES.

SIR,—An excellent article in your issue of December 8, in reference to the present crisis in Belgium, ends with these words, "The point to be cleared up is the peculiar violence with which ecclesiastical questions are discussed in Belgium. Neither M. De Laveleye nor the many other Belgium writers who have told the history of the controversy with respect to education have yet fully explained why their countrymen, intelligent as a rule, see so little good in each other." Will you permit me to reply to this question, which is, indeed, of the greatest importance? As you rightly observe, is it not strange that it should be precisely in the country which has proclaimed the separation of the Church from the State that religious questions, should be the most embittered with the *odium theologicum*. The reason I believe is this.

In the Brief of February 1st, 1875, recently alluded to by our eminent Minister for Foreign Affairs, M. Frere Oban, Pius IX. says that no one can be a Catholic who acknowledges liberty of conscience, liberty of worship, and other liberties granted by the revolutionists at the end of the last century, all of which the Church has constantly condemned. In 1815 the Bishops of Belgium, by a *jugement doctrinal*, condemned, as contrary to the dogmas of the Church, the *libertus* established by the constitution granted to the Low Countries by the King of Holland—liberty of opinion, liberty of worship, liberty of the press, and equal eligibility of citizens to all offices without any distinction of faith. When the Constitution of 1830 guaranteed these liberties, in terms still more explicit than that of 1815, Gregory XVI., by his famous Encyclical of 1832, nipped it in the bud, *la foudroya dans son berceau*, as Mr. Veuillot said. No one can deny that the Belgian Bishops, Gregory XVI., and Pius IX., have only proclaimed the fixed doctrines of the Catholic Church. Let us hear Bossuet on this point, who is certainly no Ultramontane.

"I declare," says he, "that I am, and always have been, of opinion, 1st, that Princes can compel all heretics, by penal laws, to conform to the profession and practice of the Catholic Church; 2nd, that this doctrine should remain *unalterable* in the Catholic Church, which she has not only carried out herself, but demands a similar action by Princes." The principles of the Constitution of Belgium, borrowed from those of England and the United States,—that is to say, from Protestant countries—are condemned by the dogmas of the dominant religion in Belgium. This is clearly the chief cause of conflict.

Why is this conflict more violent, more bitter with us than elsewhere? Because these principles have been more definitely proclaimed with us than in the other Catholic countries; and because,

on the other hand, the clergy have preserved more authority over the people than elsewhere. It must not be forgotten that our clergy have overthrown two Sovereigns, Joseph II. and William I.

In conclusion, 1st, the Catholic Church, through its Councils, Popes and Bishops, condemns modern liberty originating in Protestantism.

2nd. These liberties are less limited in Belgium than elsewhere.

3rd. The Catholic clergy who condemn them has greater influence, or are better organised in their method of action.

This, Sir, in my opinion, is the answer to your question of December 8.—Truly yours,

Liege, Dec. 6.

EMILE DE LAVELEYE.

A Word to Ritualists.*

BY A SOLICITOR.

- My object in writing this tract is faithfully and truly to record my experience as a Ritualist and as an Evangelical Churchman; and I would earnestly ask all into whose hands it may fall, to read it, not in a prejudiced, but in a prayerful and impartial spirit, and with the desire of reaping some benefit from their perusal of it; and I pray that God's blessing may rest on all who thus read it.

I must ask readers to pardon the repeated use of the word "I," but being a record of experience, the writing is naturally egotistical.

I was brought up as a member of the Church of England, in a "moderate" Church clergyman's family, and from my earliest years was accustomed regularly to go to church twice every Sunday, and to pray to God each morning and evening. Down to the age of sixteen, I never received any definite instruction in such religious matters as the pardon of sin, or the atonement; indeed I was rather pharisaical, and used to think myself very much better than my friends who did not so often attend the Church services, or lead so moral a life, as I did. I had never imagined myself to be a sinner, nor did I know that "there was no difference," nor was I aware that in Jesus there is salvation from sin, nor of the necessity of regeneration. Regeneration, I always believed, took place in baptism, and that if a man led a moral life, and went regularly to church, he would go to heaven some day.

The church I was accustomed to attend was of a moderately high character, with a surpliced choir, vases of flowers on the Communion Table, and other accessories of this nature. Such being the case, it is not surprising that, as I had Ritualistic friends, and used regularly to read the *Church Times*, I began to desire something of a more developed character, my church not "going far enough" for me.

* Published as a Tract by the Christian Book Society. Adam-street, London.

Circumstances placed me in another parish, where the rector was a Broad Churchman, and the service of a less advanced nature than my old church. But being a Ritualist at heart, I thought at least I might show the correctness of my views by genuflecting to the Sacrament, and bowing in church at the Gloria and name of Jesus,—which for a time I did, although the only one in the church who behaved thus. And holding the superiority of my belief, I looked with great scorn upon the congregation who did not do this. But there was something within me which whispered that all was not right; so I proceeded further still, and thought that by good works I should find peace. Accordingly I continually attended the daily services of the church, I taught in the Sunday-school, visited the sick and poor, fasted much, and kept a most rigid watch over my body. The services of the church not being sufficiently advanced, I thought I could not do better than go to the services at the Roman Catholic Chapel; and this I continued to do regularly for many months, once or twice a week; to Benediction generally, and occasionally, for a change, to Mass. I thought it scandalous that Jesus, truly and corporeally present in the Sacrament, should not be worshipped in the church of England; so I used to attend these Romish services for the express purpose of worshipping Him present under the form of bread. I thought it scandalous that His Blessed Mother, whom I firmly believed to be conceived without sin, should be neglected; so I used frequently to repeat the Litany of Loretto, from the “Garden of the Soul,” and various hymns to her. I even at one time used to bow my head whenever the name of Mary was mentioned. In my sitting-room I used to have an image of “our Lady;” and this I often surrounded with lighted tapers and flowers, and prayed before it. One hymn I thought especially beautiful, which expressed that the prayers offered to the image went to Mary, and then on to God. I invariably bowed to the image whenever I passed near it, as also to a crucifix, which I worshipped in a similarly idolatrous manner. I thought the Holy Saints were too much neglected, and so frequently prayed to them. Purgatory, in the Roman sense, I thoroughly believed in, and used to perform the various tasks assigned by the Romish Missals for obtaining indulgences; and I used to secure indulgences for my friends as well as myself. The priests I almost adored, since I believed they had the power of creating God; and I could see no difference between the English and Roman Churches. I was, in short, a Roman Catholic in every sense, except that I disbelieved the Papal Infallibility.

But all this time I found no peace of mind; absolution, to my surprise, brought no peace to my soul; the words so often repeated —“that peace which the world cannot give”—sounded like mockery in my ears. I laboured to obtain peace, but all in vain. In fine, I worshipped the Blessed Virgin, the Saints, the Sacrament, Images, everything but Christ. The Bible I never really prayerfully studied, with the view of obtaining a blessing and a knowledge of God’s will

through reading it ; though I used every day to read through a few verses, or a chapter, often without first asking for the Holy Spirit's aid to enlighten me in reading it. The Nonconformists all this time I detested and despised ; and I thought I had done a great work, and saved the soul of one whom I persuaded to leave chapel and attend church.

Since I thus found no peace of mind in Ritualism, I gradually gave up the High Church doctrines, and drifted into Rationalism, as so many others do, for the same reason. I began to question the authenticity of the Bible, and I ridiculed and contemptuously spoke of its doctrines, and, in short, became a Rationalist, although I used still to attend the Church services regularly. But I thank God He did not allow me to go on in my sinful course. An Evangelical curate came to the church ; and when, for the first time in my life, I heard from his lips the truth preached, and salvation by faith in Jesus, from such texts as Matt. xi. 28, Acts xvi. 31, a change came over me, and I felt drawn to the Saviour at once.

It was still a long time before I really found peace, because I could not fully trust in God. For many days, on this account, I kept feeling very uncomfortable, and hoping that, some day, it would turn out all right. For some time I expected to *feel* saved ; but not receiving any sign, which I demanded from God, I at length took God at His word,—

I came to Jesus as I was,
Weary and worn, and sad ;
I found in Him a resting place,
And He has made me glad.

And oh, dear reader, the change I can scarcely describe,—such darkness and misery before, such brightness and happiness since. Now I know something of “that peace which the world cannot give,” which previously I had thought a mockery. Now I know the love of God, and how good He is to me ; how many mercies He showers down upon me. I can only wonder now why I never searched the Scriptures and took Him at His word before. It was Satan that kept me from Him, tempting me to serve other gods ; to worship everything but the only true God in and through Jesus Christ.

And what a delight it is to be working in His service ! My works are much greater now than my former selfish ones, which were done with the mere object of saving me from hell. Now they are done to His glory. I know they cannot save me ; only His precious Blood can wipe away my sins. And, thank God, it has done so ; and, having believed, I have “everlasting life, and shall not come into condemnation,” but am “passed from death unto life.” How different from my former state, when I was an idolatrous Ritualist !

Dear reader, have you peace ? Or have you been deceiving yourself hitherto, as I did, worshipping everything but Jesus ?

Oh, come to Him now ; He is waiting and longing to receive you. Come to Him as you are ; bring no works to propitiate Him ; bring your sins only :—

Nothing in my hand I bring ;
Simply to Thy cross I cling.

He says that He will in no wise cast you out. Take Him at His word. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). He asks nothing more than this. Delay no longer ; now is the day of salvation. Believe, dear reader, and then there will be no condemnation for you (Rom. viii. 1). He came "to save sinners" (1 Tim. i. 15), and therefore to save you, for "all have sinned." Cry at once to Him, "Lord Jesus, save me !" Then believe that He has died for you, and thank Him for it.



THE ARMOURY.

Protestant Class in Barnet.

A Protestant class in connection with the Protestant Educational Institute, the Finchley Protestant Association, and the Young Men's Christian Association of Barnet, was conducted in Barnet in the months of February and March by Mr. James Todd, the Examiner for the Protestant Educational Institute. The subjects of the lectures were: The Bible the Rule of Faith. The Seven Sacraments of the Church of Rome. Transubstantiation and Consubstantiation. Confession and Absolution. The Text Book for the class was *Todd's Protestant Text Book of the Romish Controversy*; Vol. I. Part II. The first lecture was delivered in Christ Church school-room, on February 18th. The chair was occupied by the Rev. H. J. Browne, Vicar of Christ Church. There were present Dr. Turle and the Rev. Philip Dowe, Rev. Professor Griffith, F.G.S., Rev. Thomas Hill, Dr. Sandell, Messrs. G. H. Williams, J. Terry, J. L. B. Newbury, &c., and a good attendance of both sexes.

The CHAIRMAN said they were gathered together to hear the first of a course of lectures, which had been already advertised to be given by Mr. Todd, the Examiner for the Protestant Educational Institute. From the office held by the Lecturer and the character of the Institute, he would expect a plain and argumentative address, rather than a declamatory speech. They were not there for controversial excitement, but in order that their young people might hear some plain words on the main bulwarks of Protestantism.

Mr. TODD then proceeded with his lecture. He said that the Protestant Rule of Faith was not, as untruly stated by Romanists, the Bible as interpreted by each one's private judgment; that the rule of faith was not, as Ritualists say, the word of God, as understood by the Primitive Church, or as Romanists assert, the written word of God, the unwritten word, or tradition, together with the Church's interpretation; it was simply the Bible, and the Bible only. He argued that the rule of faith must be divine, but that as each one's private judgment was not divine, as the opinions and interpretations of the primitive doctors were not divine, then they could not be a part of the rule; and that as with respect to the Romish rule, their "Written Word," contained apocryphal books which were not inspired, or canonical; their

traditions had no existence, and the Church's interpretation had never been given; therefore this pretended rule must be rejected—there remained, then, the Bible and the Bible alone. He then proved by numerous texts of Scripture, that the Written Word was the rule for the Jewish Church; and that our Saviour and His Apostles constantly referred to the Written Word as being authoritative, and never to traditions unless to condemn them. The New Testament was written to guide the faith and direct the practice of Christians. It was written for the benefit of all and all had a right to possess it, and to read it. The Old and the New Testaments formed the Bible, and as it contains all that is necessary for us to know and to do in order that we may be saved, we conclude that it is the Rule of Faith.

A vote of thanks to the Lecturer was moved by Dr. TURL, and seconded by the Rev. P. DOWE, and carried unanimously.

The remaining four lectures were given in the room of the Young Men's Christian Association, Corn Exchange. The chair was taken at the second lecture by the Rev. H. J. Browne, and at the remaining ones by Mr. James Terry. The examination in writing was held on Friday evening, March 19th. An account of the meeting for the distribution of prizes will be given in our next number.

We trust that the example set by Dr. Tarle in organizing this Protestant Class will be followed by influential Protestants in other towns where such classes have not yet been held. Barnet is not the only town where an aggressive course is pursued by the Romish Jesuits.

Archbishop Migherditch and the Reformation in the Armenian Church of Asia Minor.

For the last fifteen years there has been a spirit of enquiry awakened in the Armenian Church of Asia Minor, through the circulation of the Scriptures and of the Prayer Book of the Church of England in the Armenian and Turkish languages. The Missionaries of the American Board of Missions have laboured for 40 years in that region, and their teaching has not been without effect, both direct and indirect. The Congregational system is, however, not in sympathy with the habits of thought of the Oriental Christians, many of whom have a strong attachment to Episcopacy, and a Liturgical form of worship. About 13 years ago, Martyn Migherditch, the Armenian Archbishop of Aintab, and *Catholicos* of the Convent of Sis, one of the chief religious centres of the Armenian Church, having been referred to for information by some of his own people, who had got into controversy with the American Missionaries, was led thereby diligently to study the Word of God, and thus became convinced of the unscriptural errors and corruptions

of his own Church. After much mental struggle and persevering prayer, he determined for the truth's sake to abandon his ecclesiastical dignity and honour, and wealth, and to become a Protestant. But there were parts of the Congregational system from which he shrank, and he had not taken the decisive step when he met with the translation of the English Prayer Book; and after deep study and much prayer he applied to the late Bishop Gobat for intercommunion. After frequent communication with him, and personal intercourse with Rev. Dr. S. W. Köelle, C.M.S. Missionary at Constantinople, he publicly announced his attachment to the Church of England, and has endured persecution and the loss of all things in consequence. Still he has maintained his position, and above 300 of the Armenians in Aintab have continued steadfast in their attachment to his ministrations. The late Bishop Gobat, to the time of his death, generously maintained the Archbishop, and supplied him with the necessaries of life from funds at his disposal; and by the generous aid of the late Rev. W. Newton, a church where he might minister to his Reformed Armenian flock was commenced some years ago, on a site secured for the purpose. Through the intrigues of the Armenian Patriarch at the Porte, the firman for the building of this church (of which the Earl of Shaftesbury, K.G., John McGregor, Esq., Canon Tristram, and Rev. W. Newton (the donor), were to be the trustees) was delayed for six years. It has now been obtained, and the walls of the church have been raised a few feet, but further progress is arrested; owing to the exhaustion of all available funds.

The Archbishop, thus deprived of all means of personal maintenance, and also of the prospect of having a building in which to gather his people, has been compelled to come to England to appeal to the Christian liberality of those who love the truth as it is in Jesus, and are interested in the reform of the Eastern Church, for their aid (1st) to complete the modest church required at Aintab, and the building of schools; and (2ndly) for the maintenance of his work.

By the unanimous testimony of those who know the country and the people, there exists a wide-spread desire on the part of the Armenians to reform their Church. This desire exists not only among those who, imbued with evangelical truth, have united themselves with Archbishop Migherditch, but also among many who have not formerly left the Armenians, but have become dissatisfied with the erroneous doctrines and superstitious ritual in which they have been brought up.

The case and position of Bishop Migherditch is well known to and strongly recommended by the Archbishop of Canterbury; the Right Rev. the Anglican Bishop of Jerusalem; the Rev. J. Zeller, and Rev. T. F. Wolters (late of Smyrna), C.M.S. Missionaries of Jerusalem; Rev. Preb. Wright, The Heath, Hampstead; Rev. Canon Tristram, College, Durham, Commissary of the Bishop of Jerusalem, to whom enquiries may be addressed.

Any donations and subscriptions can be paid to the credit of the Jerusalem Diocesan Account (Armenian Fund), at the London and Westminster Bank, St. James's Square, S.W., and will be at the disposal of a Council consisting of the Archbishop of Canterbury, the Bishop of Jerusalem, Rev. Preb. Wright, Rev. Canon Tristram, and Rev. F. E. Wigram, Highfield, Southampton, and others interested in this important movement.

Popery, a Spiritual Tyranny;

BY REV. MATTHEW HENRY

(THE COMMENTATOR).

"WHICH HAVE SAID TO THY SOUL, BOW DOWN, THAT WE MAY GO OVER." *Isaiah li. 23.*

The enemy referred to in this passage is Babylon; 'Babylon, in the New Testament, is Rome—the Papacy—and the Papal kingdom. There are many things said of Babylon, in the Old Testament, which are plainly referred to in those predictions, which we have in the book of the Revelation, of the rise, reign, and ruin of that usurped power; this of Babylon's saying to the soul, "*Bow down*," seems to be alluded to in that article of the trading of the New Testament Babylon, where her merchandise is said to be in slaves (or *bodies*, as in the margin) and souls of men. (Rev. xviii. 18.) We give God thanks for the deliverance of our land from Popery; its first deliverance was at the Reformation, when Popish errors and delusions were discovered, disowned, and protested against, Popish powers shaken off and broken, and popish idolatries and superstitions rooted up and purged out.

Now, what is it that is the ground of our thanksgiving for past deliverances? It is the *preservation* of our RELIGION, THE PROTESTANT RELIGION, as now owned and professed among us. It is the keeping out of Popery, which at the Reformation was driven out, and which our Popish enemies, both at home and abroad, have been very industrious to bring in, and to re-establish among us. It is proper, therefore, to enquire what that thing called Popery is, that mischievous, dangerous thing from which we are delivered. What evil there is in it, and what harm it would do us, if it should get the mastery, that we may see what reason we have to be greatly thankful to God for our deliverance from it, and still to dread all its assaults upon us and to *pray against it*; and this, among other bad things we have to charge it with, is, that if the Pope and the Romish clergy might have their will, they would say to our souls, "*Bow down, that we may go over.*"

The spirit of Popery is a spirit of inhuman cruelty to all who

oppose it, as appears by the *martyrologies* of former times.* We have reasons to fear that, in the case of the prevalence of Popery, far the greatest part of the nation would have yielded to it. Those who are under the power of infidelity and impiety, and are, indeed, of no religion, will readily be of any religion. And the tyranny of Popery over the *souls* of sinners is a much greater mischief, and of more fatal consequence, than its tyranny over the *bodies* of saints.

I. *Popery is an invasion upon the prerogative of our Lord Jesus.* Christ is the sovereign of the heart, the rightful sovereign; for Him the throne is to be reserved. It is "the word of Christ" that is to dwell in the soul, and to rule there, and to Him only every thought is to be brought into obedience. "*The kingdom of God is within you.*" Christ is the King of the Church; to Him all judgment is committed, for He has all "power given Him both in heaven and in earth." (Philip. ii. 9, 10.) "Every tongue must confess that Jesus Christ is Lord." (Verse 11.) Now this indisputable right, which Christ alone has, to say to souls, "Bow down," is usurped by the Church of Rome. For the Pope is made to be the sovereign of the heart; and the head of the church. It is frequent with them to call the Pope, "*Dominus Deus Noster Papa,*"—our Lord God the Pope. Christ is the great Lawgiver, but it is a *principle* of their *canon law*, that the Pope has all right and all laws in his breast, and is accountable to none; that the Bishop of Rome, as successor of St. Peter, is the supreme and universal pastor of the Church, by Divine appointment, and that all churches, all souls, are bound to yield obedience to His commands. The Papists will not allow the Scriptures to have any authority but what is derived from the Pope and their Church. They make the Pope an infallible judge in matters of faith. They maintain that their Church never erred, nor can err, that the Pope, when he is "in cathedra" (the pontifical chair), is an oracle! And what sort of men have these bishops of Rome been, who have been intrusted with this pretended infallibility? One of themselves (an historian) confesses that many of them were "*hominum portenta*" (*monsters of men*). And another writer among them owns, "that there were scarce any sins (except that of heresy) which the bishops of Rome were not guilty of." Again, they give the Pope the power to forgive sin, and to absolve from the punishment of it. They have a groundless notion that the spare merits of good men, by their works of supererogation, which they had no occasion to make use of themselves, are laid up in the treasures of the Church, which the Pope has the key of, and grants the benefits of, for a sum of money, to such as he thinks qualified for it. The selling of the Pope's indulgences was the first thing that Luther witnessed against, in the year 1517.

* From February 1555 to 1558, nearly 300 martyrs suffered death by fire. Among them 5 bishops, 21 clergymen, 84 mechanics, 100 servants and labourers, 26 married women, 20 widows, 8 single women, besides those who perished in prisons and suffered other punishments.

II. *The Papal power invades the rights and liberties of the subjects of Christ's kingdom, enslaves them, oppresses them, and tyrannizes over them, and says to their souls, "Bow down, that we may go over."* Let us observe some few of the many instances that might be given of the tyranny of the Church of Rome over the souls of men.

1. They oblige people to believe as true whatever their Church requires them to believe, though contrary to sense and reason. A grosser instance of this cannot be given than the belief of the doctrine of transubstantiation, making men believe that which they see, and feel, and taste to be bread, is no bread, but the body of Christ; and this imaginary change is to be wrought by the priest's pronouncing four words over it. "*Hoc est corpus meum*"—for this is my body. And when the soul is brought to "bow down" to this, they are ready "to go over it" with troops of strong delusions, and make it believe any impostures.

2. They oblige people to obey all the commands of their Church, though ever so contrary to the Divine commands. A plain proof of this, is their worship of images; God has expressly forbidden it, and frequently in His word has given many reasons for the prohibition; and yet the Church of Rome commands its members to fall down and worship images of God, Christ, and the saints, to pray before them, to adore the Host. They leave the second commandment out of the ten on this account, and divide the tenth into two.

3. They forbid the use of the Scriptures to the common people, and oblige them to surrender their Bibles.

4. They take away the cup in the Lord's Supper from the laity, and will allow them to communicate but in one kind.

5. They make the validity and virtue of the sacraments to depend upon the intention of the priest. So the Council of Trent has decreed.

6. They offer up their public prayers and praises in a language which the generality of the people do not understand. The mass is all in Latin. This is a great dishonour to God, and directly contrary to the law of Christ, who has commanded us to *pray and praise* with the *understanding*.

7. They oblige all people, at some certain times, to confess all their sins privately to a priest, in order to their receiving absolution from him.

8. They impose what penances they please upon those who come to them to receive absolution; and force them to submit to them by denying them absolution unless they do.

9. They undertake to absolve men from their lawful oaths, and to dissolve and dispense with the most solemn and sacred obligations.

10. By the fear of purgatory, and the hope of advantage which men's souls may have by masses said for them after they are dead, they amass to themselves vast riches, to the ruin of families; and

this is another instance of the *tyranny of Popery*; and many more might be given for the proof of this charge, that *Popery is a spiritual tyranny*.

The Application.

1. Let this confirm and increase our pious zeal against Popery, and our holy indignation at the pride and tyranny of the Church of Rome. We may now be tempted to cry out, O Jesus, are these Thy Christians? Are these the followers of the meek and lowly SAVIOUR, who came into the world not to be ministered unto, but to minister; not to destroy, but to save souls? Are these professors of that Gospel, which make these two of its first precepts, *humility and charity*? Can these be ever owned as friends of Christ, who ride over the heads, trample upon the conscience of the free-born subjects of God's kingdom in the world? Is it possible, that under the umbrage of Christ's name, and that by such as from His saving name Jesus, call themselves JESUITS, so much opposition should be given to pure Christianity? Our Lord, in his preaching, was never so severe upon any sinners as He was upon the Scribes and Pharisees, who bound heavy burdens upon men's consciences, and grievous to be borne.* It may be wondered at, that such a *spiritual tyranny* as this has continued so long in the Church, that God has so long suffered it; but God has wise and holy ends in permitting it. "It must needs be that such offences come, that they which are perfect may be made manifest."

2. Let us bless God that we are, by the providence and grace of God, delivered from this bondage of Rome; that we are a PROTESTANT NATION, and continue so to this day, notwithstanding the restless designs of our Popish enemies to bring us back into Egypt again. Many a weapon has been formed against us and our holy religion, which has never prospered. Here we may set up our Ebenezer, "Hitherto the Lord has helped us." No enchantment has hitherto prevailed against our Jacob; nor any divination against our Israel; but according to this time it has been said, and shall be said of Jacob, and of Israel, "What has God wrought!" † We can never be thankful enough for the abolition of the Papal power in these kingdoms, and the preventing of its return. *Happy art thou, O Great Britain; who is like unto thee? a people saved by the Lord!* Think what a mercy it is to us that we have the Scriptures in a language we understand; that the pure word of God is read in our churches and chapels every Sabbath day; that we have plenty of Bibles; that we have so many helps in searching the Scriptures in order to understand them, that we may see with our eyes, and may find our religion there, *where alone* we are to seek it, in the Word of God; that our public prayers and praises are offered up so that we may join in them with the understanding; that we have the Lord's Supper in both kinds. We can never be thankful

* Matt. xxiii. 4.

† Numb. xxiii. 23.

enough to God for these privileges, and ought to take care lest by our unthankfulness for them, we provoke God to deprive us of them.

3. Being delivered from the spiritual oppression of the Church of Rome, *let us serve God the more cheerfully, "in holiness and righteousness before Him all the days of our life."* What will it avail us to be Protestants in profession, if we be not Christians in sincerity? To be of a Reformed Church, if we be not reformed in our own conversation, and transformed through the grace of God, by the renewing of our minds? We are delivered from the power of the man of sin at Rome, but what the better shall we be for that, if we continue under the power of the man of sin in our own hearts?

4. Being delivered out of the snare of Popish tyranny, let us, "*stand fast in the liberty whereunto Christ has made us free,*" and dread the thought of being again entangled in that snare. However it may change its disguise, **POPERY IS THE SAME EVIL THING THAT EVER IT WAS,** *and its advocates as restless as ever to re-establish it in our land.* We have no reason to be secure, but to take heed, lest by our sins we provoke God to suffer these oppressors of conscience again to have dominion over us. O let us be earnest with God in prayer to keep Popery out of our land, and to fortify our bulwarks against it; that if that enemy "should come in like a flood, the Spirit of the Lord" may again "lift up a standard against him." * We know not how we should be able to bear up and keep our ground if trying times should come, and therefore have reason to pray that there may be a "lengthening of our peace;" and let us *dread the departure of our glory, in the captivity of our ark; and the removal of our candlestick in the loss of our Bible.*

5. Let us all carefully watch against that in ourselves, which we witness against in the Church of Rome, lest we be found condemning ourselves in that thing which we allow. We condemn the Papists for their idolatry and formality in worship; let us take heed of *spiritual idolatry*, of resting in the outside of duties, and suffering our hearts to depart from God, when we "draw near to Him with our mouths and honour Him with our lips." We condemn them for pouring contempt upon the Scriptures, keeping people in ignorance of them, let us take heed lest we, through carelessness and neglect of our duty, keep our friends and others ignorant of the Scriptures, and lest we be strangers to them, and govern ourselves by the will of the flesh and the way of the world, in those things wherein the Word of God ought to be our commanding rule. And let us prove that we are governed by a spirit of love and not of bigotry. In those things which concern the power of godliness, let us be "fervent in spirit, serving the Lord."

* Isaiah'lix. 19.

Commemoration of the Covenanting Struggle.

Appropriate commemorations are to be held throughout the country of that lengthened and terrific contest by which our Civil and Religious Liberties were secured in the months of June and July, 1680.

On the 22nd June, 1680, Richard Cameron gave forth his famous Declaration at Sanquhar. By that act, the Revolution of 1688 became in effect, although then a future, yet in reality an accomplished fact. That act rang the deathknell of the Stuart dynasty. It announced to the world that "there must be no tyranny on the throne." To this end they had lifted up their hands with their hearts in solemn Covenant to God.

Men called it rash—perhaps it was a crime—

His deed flashed out God's will an hour before the time.

That "disowning of Charles Stuart, who had been reigning, or rather tyrannising on the throne of Britain," was the crowning act of one of Scotland's mighty preachers, while his death was characteristic of "the killing time." On the 22nd July, a month after the Declaration was published, Richard Cameron was cut down on Aird's Moss, "praying and fighting" for our "Covenanted Reformation."

The universal dissemination of that Sanquhar Declaration aroused the British Lion, and eight years thereafter Popish tyranny, in the person of James VII., was banished for ever from the throne; William of Orange, supported by 14,000 Dutch bayonets, on the invitation of the convention of Estates in England and Scotland, ascended the throne; soon the cause of the Revolution was decided in Scotland, by the regiment raised by the Cameronians; and the liberties of the Kingdom were secured by binding Deeds of Settlement.

At this distance of two hundred years, and in the midst of the gathering forces of opposition to the interest of truth and freedom, it is an important duty to remind this generation that in the most solemn acts Scotland was repeatedly given over to Christ the King, and that his acceptance of the dedication has been testified in repeated national blessing, while all things make for attestation to the Rev. James Guthrie's prophecy that "the Covenants, the Covenants alone, can prove Scotland's reviving."

The proposal has met with wide acceptance, that at Sanquhar, at Aird's Moss, and, as far as possible, at every martyr's grave, scene of martyrdom, and other places, services should be held simultaneously, or as close thereto as local circumstances will permit. These Commemorative Services would form a suitable occasion for the exposition and defence of Bible and Reformation truth, as well as of the principles, struggle, and victory of our

Covenanting fathers which, it is hoped, would, by the Divine blessing, prove of present and lasting benefit to Scotland and the world.

The following has been agreed upon as a basis of common action, in order to the Commemoration of the Covenanting Struggle in the months of June and July, 1880. That arrangements be made for conducting religious services at suitable places throughout Scotland, the topics to be discussed embracing questions connected with the History, Objects, and Results of the Covenanting Struggle, with present duty in connection therewith; and in particular,

- 1.—The Infallibility, Inspiration, and Supreme Authority of the Sacred Scriptures.
- 2.—The Agreeableness of the Confession of Faith and Presbyterian Church Government to the Word of God.
- 8.—The Mediatorial Sovereignty of Christ over His Church and the Nations, involving Submission to His Word and Will.
- 4.—The Scriptural Character of National Covenanting, with the Civil and Religious benefits resulting from the great National Struggle terminating in the Revolution of 1688.

As funds will be requisite in order suitably and effectively to carry out the object contemplated, contributions are respectively solicited from all who value the blessings of civil and religious liberty which flowed from the conflict so heroically waged by the Scottish Covenanters.

Contributions may be sent to JAMES M'MICHAEL, Esq., Treasurer, 36, Argyle Arcade, Glasgow; PETER ROBERTSON, Esq., Commercial Bank, South Bridge Street, Edinburgh: or to J. MOIR PORTEOUS, D.D., Leadhills, Secretary.

Religious Corporations in France.

One of our Paris Correspondents writes:—By way of justifying the much-vexed 7th Clause in M. Jules Ferry's Education Bill the French Government lately issued a Blue Book containing a census of all the non-authorized religious corporations, with a specification of the localities which they inhabit, the educational and other establishments which they direct, and the number of members which they boast. Annexed to these statistics are three maps of France covered with red, blue, or black signs, which respectively exhibit the places in each department where the non-authorized communities of males and females, and where the Jesuits, have homes. Next comes a diagram to illustrate the increasing importance which the religious corporations have acquired since 1861 in point of numbers and influence. One can scarcely say after the perusal of this book that the guerilla forces of the Church are things to be despised; and as regards the Jesuits in particular,

there seems to be some ground for the uneasiness with which the encroachments of this powerful corporation are watched by persons who desire to see free institutions implanted on the Continent.

The 7th Clause of M. Ferry's Bill prohibits all members of unauthorized religious corporations, male or female, from teaching in public or private schools. By non-authorized corporations the Bill means those orders which have not applied, as the law directs, for a *permis de séjour* on French soil, at the same time submitting to Government a copy of their rules, a list of their members, and a statement of the amount of property of which they are possessed. Such orders are, in fact, clandestine associations of religious mendicants, and without intending to say anything offensive about them, one may point out that their position is analogous to that of secret political societies which the law prohibits. Under monarchical régimes it may have seemed desirable to the authorities to tolerate these corporations, whose doctrines were antagonistic to Liberalism; but now that the Liberals are in power it is natural that they should not allow the law to be defied by bodies of men and women who are covertly their enemies. The number of unlicensed corporations for men in France amounts to no less than 98, scattered among 81 departments, possessing 446 monastic houses, and reckoning 7,489 members. The unauthorized nuns form an even stronger body. They are divided into 406 communities, possesses 950 convents or conventual houses, and number 18,994 individuals, of whom 6,655 are engaged in educational work, while about half the remainder are employed in hospitals, asylums, and foundling institutes. No more than 3,616 of the unauthorized nuns lead cloistered lives, and of these the greater part spend their time in the work of propaganda, inditing circulars, posting begging letters, and conducting attractive religious services. One need not marvel after this that the maps of France already mentioned should be scored all over with blue and red dots speaking to the widespread influence of the unauthorized corporations over the country. The blue map shows that there are only three departments, the Hautes Alpes, the Creuse, and the Yonne, where no unauthorized sisterhoods exist, and the first of the two red maps notes only four departments, the Hautes Alpes, Ardennes, Cantal, Creuse, Eure, and Haute Saone where there are no unlicensed brotherhoods. The second red map is devoted to the Jesuits, and in this one we find the ambitious corporation which has been three times expelled from France, holding prosperous establishments in 51 departments out of 81.

The gradual rise of the Jesuits is one of those facts on which the Blue-book expatiates with most earnestness. In 1841 the Society of Jesus owned 27 establishments in France, three of which (at Paris, Vais, and Laval) were seminaries, and they boasted 586 members. From 1841 to 1851 the society created but three new establishments, being watched with suspicion by the Government of Louis Philippe and that of the Republic which succeeded it; but

during the next decade, thanks to the Falloux Law and to the tolerance of the Imperial Government, they founded sixteen new branch houses. In 1861 the number of Jesuits was officially computed at 1,011. After that their numbers increased, and their power grew apace; so that, in the course of the next sixteen years they were enabled to institute twenty-eight fresh houses. In 1877 they had 74 residences in 51 departments, including six large seminaries, two small ones, and 81 free colleges; and their numbers had increased to 1,509 members. At present they are building two new colleges, and are rapidly extending their influence over the newly instituted Catholic Universities.

The Jesuits are now a semi-authorised corporation, and there are a number of other communities in the same case whose work must be taken into account when one reckons on the power which the monasteries and nunneries wield. Thus the Maristes teach in 6 scholastic establishments; the Picpucciens in 2; the Dominicans in 1; the Oblats de St. Hilaire and the Eudistes in 3; the Oblats de Marie in 2; the Priests of the Immaculate Conception, the Pères du Sacre Cœur, the Pères de Ste. Marie, the Missionnaires de St. François de Sales, and the Frères de St. Jean de Dieu in 24 between them. All the friars who teach in the above schools are not licensed as teachers, though they are so as religious brothers. There is a difference here, for in the day schools of the State it is required that the teachers shall have diplomas, and the new education law will impose their obligation on all schoolmasters and mistresses whatsoever; this proviso, however, being levelled less at the monks, who in general are fairly educated, than at the nuns, who are for the most part very ignorant. It may surprise many to hear that no fewer than 131,750 authorised (but non-diplomaed) nuns are engaged in educational work, and hold the absolute direction of 16,478 girls' schools. Besides such figures as this, the 13,994 unauthorised nuns do not seem a large force; but the object of the Government in suppressing them is to check the growth of those religious corporations which would be springing up everywhere if the present system of tolerance, which is unfair to lay teachers, were continued. Moreover, it has been noticed that the new unauthorised communities of nuns are much more active in political propaganda than the old ones, and much more insidious in their efforts to coax away children from those lay schools which they term "godless houses." The nuns of the Sacred Heart, for instance, have flourishing establishments in 21 departments; the Franciscaines teach in 26 departments, and the Sisters of St. Joseph in 9. Other more insignificant corporations are mentioned in the Blue-book, but enough may be gathered from the foregoing statistics to show that the politicians who have taken alarm at the spread of conventual influence are not as men sparring at shadows. Considering how Republicanism is attacked by all the religious orders, the party now in power have some right to demand that these

orders shall not enjoy privileges, but shall be subjected to the common law, which no one thinks harsh when applied to laymen. The Freemasons are a powerful body, but the meetings of their lodges are placed under close police surveillance; and individual Masons who exercise educational functions are not only required to have diplomas or University degrees, but must abstain from inciting their pupils to contempt of religion. If the Masons set up a school of unlicensed teachers and began to impart a political education based upon a negation of the Christian doctrine, they would be stopped at once as dangerous to the State. Many of the religious corporations, however, are in their way quite as dangerous.—*Daily News*.

“No Faith with Heretics.”—THE WALDENSES.

BY R. J. NIVEN, ESQ.

Let us now remove to another scene, where we shall see this same spirit at work, even to the Alpine Valleys, where the Waldenses suffered the persecutions and perfidies of Rome for many generations, waking up the righteous indignation of Cromwell in their defence, and the mighty pen of Milton to describe their sufferings and their constancy. Over and over again did a handful of these brave and Bible-loving mountaineers overcome whole armies of their brutal Papal foes, and seldom were they overcome till their enemies resorted to treachery and deceit as more effectual than open warfare. The whole history of this noble people is intensely interesting, and we might fill a volume in recounting the events of it. Our main object at present, however, is to show the perfidy and systematic covenant-breaking of Papal Rome, and there are only too many examples in the history of the Vaudois.

To begin with, Innocent III. issued a Bull for their extermination, the pretended Vicar of the meek and lowly Jesus commanding his people to engage in wholesale murder, and that under the promise of their personal salvation. The Bull calling out these ruffians “legitimized their title to any property they might have illegally acquired, and promised remission of all their sins to such as should kill any heretic. It annulled all contracts made in favour of Vaudois” (Hist. Ref. vol. ii. p. 435). Here is the very principle of covenant-breaking openly announced in this Papal Bull. After various defeats to the Romish forces which were from time to time sent against these unoffending people, an army of released prisoners and other ruffians was gathered together by the Duke of Savoy, in Oct., 1560, to exterminate them. The attacking parties of this army being always repulsed with great slaughter by the brave and patriotic Vaudois, Count La Trinita, the general in command, saw that though very courageous, they were a simple, confiding people, utterly unacquainted with the ways of falsehood and

intrigue ; and of this he prepared to take advantage. He got together their leading men, and told them that this was no pleasant work for him, but that if they would make a few trifling concessions, all should be at peace. He then proposed that they should deposit their arms in the house of one of their syndics, permit him (the general) to go with a small train and celebrate mass in the church of San Lorenzo, in Angrozua, and afterwards pay a visit to their famous fortress, the Pra del Tor. The good people, although some of their pastors were opposed to it, agreed to this infamous proposal. The Papal general did all this, and, still wearing the mask, asked them to raise a sum of 20,000 crowns, on payment of which he would withdraw his army. Concession after concession being granted, the Count La Trinita now believed that he had those people fully in his power. "His soldiers did their pleasure in the valley of Lucerna," they pillaged the houses and outraged the inhabitants, committing atrocities which cannot be told. La Trinita compelled the people whom he had deceived and robbed, to provide bread for his soldiers, and then devoted the men to excruciating torture, and the women to revolting outrage (Hist. Ref. vol. ii. p. 460-1). But even this was not the end of the covenant-breaking. The Vaudois in the meantime were impatiently waiting the return of their deputies, who had been to the court of the Duke, expecting the honourable peace which had been promised. After an absence of six weeks they reappeared, but their dejected faces showed too well before they spoke that they had not succeeded. They were sent back with an order "enjoining unconditional submission to the Church of Rome on pain of extermination. To enforce this order to the uttermost, a more numerous army was at that moment being raised. The mass or universal slaughter—such was the alternative now presented to them" (Hist. Ref. vol. ii. p. 461). So clearly does Rome deserve the character given in Holy Writ—"Speaking lies in hypocrisy." This infamous deceit and treacherous cruelty, however, woke up the spirit of this noble people. "Rather than thus disgrace their ancestors, imperil their own souls, and entail a heritage of slavery on their children, they would die a thousand times." The inhabitants of the different valleys swore an oath of alliance, and also this, "We promise to maintain the Bible whole and without admixture, according to the usage of the true apostolic church, persevering in this holy religion although it be at the peril of our life, that we may transmit it to our children intact and pure, as we received it from our fathers" (Hist. Ref. vol. ii. p. 462). It was in this grand fashion that the Waldenses opened one of the most brilliant campaigns ever waged by their arms.—(*Ibid.*)

The next day these Christian people must choose between the mass and extermination. One of the churches taken from them was decked in Popish fashion, with altar and lighted tapers, for the Vaudois to hear their first mass. The expected penitents went, but not much to the liking of the priest. In a few minutes they had

dismantled the place, and extinguished the tapers. Images were pulled down, rosaries and crucifixes were cast into the streets. The preacher ascended the pulpit, and reading out as his text Isa. xlv. 20—"Assemble yourselves and come; draw near together ye that are escaped of the nations; they have no knowledge that set up the word of their graven image, and pray unto a God that cannot see"—preached a sermon that struck the key-note of the campaign.

Count La Trinita tried every plan without success. He was worsted in every engagement, and his armies routed, although he got reinforcements both from France and Spain. The immense slaughter of his troops might have been greater, only that the Vaudois were, unlike him, so merciful in the hour of victory. But what arms will not do he expects to accomplish by the old game of fraud, and so, while negotiations are going on between the Waldenses and the Duke for an honourable peace, La Trinita basely attacks them by surprise, and hopes to devote them to the slaughter. But God defends the right, and a handful of these mountaineers chased a thousand, so that La Trinita led away his ruffians in shame and disgrace. Not only was the whole campaign a diabolical persecution of the faithful, but it was pursued with that deceit and truce-breaking which have always been so characteristic of Papal Rome.

We have to add yet another chapter to this part of the subject. Calabria in the fourteenth century was colonized by Waldenses and Albigenses, who speedily made the wilderness to blossom like the rose, and this for a space of two hundred years. But Rome scented them out, and two Dominican monks visiting San Sesto, their principal city, demanded that their people should dismiss their pastors and hear mass. Instead of this, they fled to the mountains. The monks, however, going to La Guardia, shut the gates, and told the people that those of San Sesto had abjured their faith and had gone to mass. By these lies they were seduced into hearing mass, until the gates being opened, they discovered the falsehood, and went out to join their brethren in the woods. That is the way in which Rome makes converts, and the butcheries which resulted from this treacherous beginning are amongst the most atrocious which disgrace the page of history.

The Great Massacre, celebrated by the poetic pen of Milton, and which brought out the noble interposition of Cromwell, was accomplished by the basest treachery. The Waldenses successfully resisted the attacks of Pianezis's army, until he asked them to come and treat for peace—told them that he only came to track a few fugitives, and apologised for excesses of his soldiers. He asked them to admit a few of his regiments in token of their loyalty, and said then all should be ended. Alas, alas, that such Papal lies should be believed by a simple, honest people. For two days the deceit was kept up, the soldiers living in houses of the Vaudois, and then followed one of the most bloody and accursed persecutions the civilised world has ever seen—so dreadful that in public audience

we dare not mention the particulars, but the general nature of which is so graphically described in the immortal words of Milton. (Hist. Prot. vol. ii. p. 486-7.)

"Avenge, O Lord, Thy slaughtered saints, whose bones
Lie scattered in the Alpine mountains cold;
Even them who kept Thy truth so pure of old,
When all our fathers worshipt stocks and stones,
Forget not; in Thy book record their groans
Who were Thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundredfold, who, having learned Thy way,
Early may fly the Babylonian woe."

The Ever-Virgin Vibe.

"I AM BECOME A STRANGER UNTO MY BRETHREN, AND AN ALIEN
UNTO MY MOTHER'S CHILDREN."—*Psalm lix.* 8.

Has not this verse a bearing on the doctrine of the *Αειπαρθενία* or "Ever-virginity of Mary?" More manifestly than many is this Psalm of Mes-ianic application. Note for example v. 9. and 21. But does John ii. 16, 17, more palpably connect itself with v. 9, or Matt. xxvii. 32, 38, with v. 21, than John vii. 5, with v. 8? Yet when in his well-known exposition contending for the Ever-virginity, Bishop Pearson never so much as names this verse. This is the more unsatisfactory that he elsewhere urges that our Lord's "brethren" are never called the "Sons of His Mother." But is not this a plain begging of the question; for in this very 8th verse (if like verses 9 and 21, it does relate to the Mes-siah's circumstances) they are so called? And is not the Bishop's whole treatment of this particular question unsatisfactory?

In favour of his own position he cites no single passage of Scripture,—there is indeed none to cite—but simply adduces the following chain of *human* suggestions or prejudices, not one of which appears to retain any weight when placed in the light of inspiration's own definition of marriage as "honourable in all," or of its exalted standing as the great symbol of the union between the Lord and His Church.

"Though there be," says he, "no further mention in the creed than that He was born of the Virgin Mary," (then why not stop where the creed stops?)—yet the peculiar eminency and unparalleled privilege of that mother, the special honour and reverence due unto that Son, and ever paid by her, the regard of that Holy Ghost who came upon her, and the power of the Highest which overshadowed her, the singular goodness and piety of Joseph, to whom

she was espoused, have persuaded the Church of God in all ages to believe that she still continued in the same virginity and therefore is to be acknowledged the ever-Virgin Mary."

Surely then the Church has in all ages gone beyond both Holy Scripture and her own creed, which the Bishop only just before admits to be wholly silent on the subject:

And is not so Scripture-less a predicament, a very infirm basis for belief by a Church whose 11th Article declares that "whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith?"

But next let us see how the learned Bishop is able to deal with what is read in Holy Scripture indirectly bearing on the subject, for if one so able cannot make it plain that what is therein against him, at least at first sight, is not really so—his side of the question cannot but border on the hopeless.

One example must suffice—"For though," he writes, "as they object St. Matthew testifieth that Joseph knew not Mary until she had brought forth her first born son, from whence they would infer that afterwards he knew her, yet the manner of the Scripture language produceth no such inference." Be it so. But what is the emphatic probability which it *does* produce? We may estimate this by one of the very examples which the Bishop himself selects in supposed aid of his own contention. In 2 Sam. vi. 23, it is written, "*Michal the daughter of Saul had no child until the day of her death*"—"and yet," adds the Bishop, "it were a ridiculous stupidity to dream of any midwifery in the grave." But if certainly designing to express the same life-long perpetuity in Mary's case, why did not the Evangelist adopt the formula, already thus consecrated in Holy Writ, and ready to his hand? Why substitute for the more remote limit in Michal's case a less remote in Mary's? To what end thus gratuitously raise a doubt on the subject—for a doubt would and must, on comparing 2 Samuel iv. 23 and Matt. i. 25, inevitably arise in the minds of numbers of readers? And most justly. For is there not obviously all the difference between negating up to a point at which the event became physically impossible, and negating up to one at which it remained perfectly practicable? Especially when the former mode of expression had already come into use where life-long non-maternity was confessedly intended? Surely had the Evangelist meant that the subsequent non-maternity of Mary was as life-long as Michal's, he would have said so, and made not the Saviour's birth, but, as in Michal's case Mary's own death, the limit of the negation.

Without entering, therefore, on the other points connected with the question, and every one of which, to say the least, makes rather against than for the Bishop's contention, and while conceding that no sufficient warrant may exist for dogmatically enforcing the Helvidian view, (to wit, that "the brethren of the Lord" were His

uterine kinsmen), we cannot but feel amazed that, according to the Bishop, "the Church in all ages" (but where has the Church of England committed herself to such a position?) should have seen its way to roundly believing that Mary "still continued in the same virginity, and therefore was to be acknowledged the ever-Virgin Mary." Nor can we feel otherwise than increasingly thankful for our Church's VI. Art., albeit regretting there are tokens not a few that it is at times "more honoured in the breach than the observance," in our own day.

J. H. W.

Roman Catholic Appointments.

Mr. Gladstone no sooner received the reins of Government than he proceeded to make at least three Roman Catholic appointments. Lord O'Hagan has been again appointed Lord Chancellor of Ireland, Lord Kenmare Lord Chamberlain to Her Majesty's household, and Lord Ripon Viceroy of India. The Lord Chancellor of Ireland is one of the offices which has been opened by Act of Parliament since the passing of the so-called Roman Catholic Relief Act of 1829. Lord O'Hagan in his first appointment under Mr. Gladstone's former administration was the first Roman Catholic who held the office of Lord Chancellor of Ireland since the Reformation. The Lord Chamberlain, amongst other important functions, has the oversight of the Queen's chaplains and the appointment of the Lent preachers at the Chapels Royal. Since this appointment has been made it has been asserted that the duty in reference to the chaplains will be discharged by the Lord Steward. This of itself shows the inconvenience and anomaly of appointing an officer who cannot discharge the entire functions of his office. Moreover, the Lord Steward has a perfect right to complain of more duties being attached to his office than belong to it. If such a practice was generally adopted it would throw the officers of State into great confusion.

The appointment of Lord Ripon is one of the most audacious yet made, considering the vast empire of India, the various religious beliefs of its inhabitants, and their abhorrence of idolatry in many cases. It is the more remarkable as Mr. Gladstone, in his "*Vaticanism*," was of opinion, a few years ago, "that no one can now become her (a Roman Catholic) convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another." But the appointment has a still graver aspect. The Viceroy of India is the immediate representative of the Queen. We know no law which sanctions such an appointment, and therefore we have to fall back upon the principles of the Constitution and the limitations of the Crown to a Protestant succession. Tried by this test we consider the appointment unconstitutional and illegal.

The great statesmen of the 17th century found, from bitter experience, that it was impossible to govern this country on just and righteous principles, unless the Sovereign was a Protestant. The "*Grand Remonstrance*" drawn up by Parliament to Charles I. demonstrates, "by its close and powerful reasoning how inseparable religion and politics had become, and how each was to be stabbed only through the side of the other." Pym, the leading spirit in carrying the adoption of that famous document, said, "he did not desire any new laws against Popery or rigorous courses in the execution of those already in force. He was far from seeking the ruin of their persons or estates, only he wished they might be kept in such a condition as should restrain them from doing hurt. The principles of popery are such as are incompatible with any other religion. Laws will not restrain them. Oaths will not. The Pope will dispense with both these, and where there is occasion, his command will move them to the disturbance of the realm against their own private disposition, yea, against their own reason and judgment, not only in spiritual matters but in temporal." The principles of the Church of Rome are in the present day even more Ultramontane than when those remarkable words were uttered. The history of our country from the date of "*The Grand Remonstrance*" in 1641 to the time when we called William and Mary to the throne more than confirmed the opinion of Pym. For when we look at the "*Bill of Rights*" we see how dangerous it was to have a Papist occupying the throne, and how imperatively necessary it was for the order and welfare of this country that the throne should be limited to a Protestant.

The terms of the "*Bill of Rights*," delivered by the Lords and Commons to the Prince and Princess of Orange, February 13, 1688-9, and afterwards enacted by Parliament on their succession to the throne, are, on this point, as follows:—"And whereas it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant kingdom to be governed by a Popish prince, or by any King or Queen marrying a Papist, the said Lords Spiritual and Temporal and Commons, &c., do further pray that it may be enacted that all and every person and persons that is, are, or shall be reconciled to, or shall hold communion with, the See or Church of Rome, or shall profess the Popish religion, or shall marry a Papist, shall be excluded, and be excluded, and be for ever incapable to inherit, possess, or enjoy, the Crown and government of this realm and Ireland, and the dominions thereunto belonging, or any part of the same, or to have, use, or exercise any regal power, authority, or jurisdiction within the same; and in all and every such case or cases, the people of these realms shall be and are hereby absolved of their allegiance; and the said Crown and government shall from time to time descend to, and be enjoyed by, such person or persons, being Protestants, as should have inherited and enjoyed the same

in case the said person or persons so reconciled holding communion, or professing, or marrying as aforesaid, were naturally dead—and that every King and Queen of this Realm, who at any time hereafter shall come to and succeed in the Imperial crown of this Kingdom shall, on the first day of the meeting of the first Parliament next after his or her coming to the throne, sitting on his or her throne, in the House of Peers, in the presence of the Lords and Commons therein assembled, or at his or her Coronation oath to him or her, at the time of his or her taking the said oath (which shall first happen), make, subscribe, and audibly repeat the declaration mentioned in the statute made in the 13th year of the reign of King Charles II., intituled, ‘An Act for the more effectual preserving the King’s person and government, by disabling Papists from sitting in either House of Parliament.’”

A century afterwards the Protestant succession was again endangered by the persecutions and atrocities in Scotland, and hence in the reign of Queen Anne the statesmen of both countries were obliged to reconsider the question, and were unanimous both on the ground of experience and of principle that it was imperatively necessary to re-enact the provisions of “the Grand Remonstrance” and of “the Act of Settlement.” Hence, in the treaty of Union with Scotland the second article runs as follows:—“That the succession to the Monarchy of the United Kingdom of Great Britain, and of the dominions thereto belonging after her most sacred Majesty, and in default of issue of Her Majesty be, remain, and continue, to the most excellent Princess Sophia, Electoress and Duchess Dowager of Hanover, and the heirs of her body being Protestants, upon whom the Crown of England is settled by an Act of Parliament made in England, in the twelfth year of the reign of his late Majesty King William the Third, intituled ‘An Act for the further limitation of the Crown and better securing the rights and liberties of the subject;’ and that all Papists, and persons marrying Papists, shall be excluded from, and for ever incapable to inherit, possess, or enjoy the Imperial Crown of Great Britain, and the dominions thereunto belonging, or any part thereof; and, in every such case, the Crown and government shall, from time to time, descend to, and be enjoyed by, such person, being a Protestant, as should have inherited and enjoyed the same, in case such Papist, or person marrying a Papist, was naturally dead, according to provision for the descent of the Crown of England, made by another Act of Parliament in England, in the first year of the reign of their late Majesties King William and Queen Mary, intituled, “An Act declaring the rights and liberties of the subject, and settling the succession of the Crown.’”

The Coronation Oath is in accordance with these provisions, and so recently as 1866 when the Parliamentary Oath was changed, the reference to the “*Protestant succession*,” although attempted to be struck out by Mr. Gladstone, was preserved by the

efforts of Lord Beaconsfield. It is therefore difficult to see how Lord Ripon, as a Roman Catholic who owes his allegiance first to the Pope and then to the Queen and whose religious views are entirely opposed to Protestantism, can be legally held to be a fit representative of the Queen in India. Moreover, Jesuit Missions which were so manfully and successfully opposed and resisted by the late Dr. Duff will now have full liberty and encouragement, under the highest influence, for other objects. We may thus expect not only a great impetus to the Roman Catholic Church among the natives and Europeans but also an increased development of Romish intrigue, greatly to the detriment of Protestant missionaries and all scriptural educational agencies. Moreover, that a Protestant nation should sit over the Empire of India, a member of such an Anti-Christian system as the Church of Rome, to act as Governor General, and Viceroy of the Queen, is heinous in the sight of God, and is fitted to draw down the severe judgments upon India and the whole British Empire. It is only by righteousness that a nation is exalted.

Freedom of Discussion.

An instructive illustration of the dislike to public discussion by the Church of Rome may be seen in the condemnation by the Archbishop of Milwaukee in America. The Roman Catholic newspapers had presumed to discuss the question as to who is to be appointed by the Pope as coadjutor to the Archbishop. Whereupon Archbishop Henny writes a circular to the priests of the diocese endeavouring to put a stop to the discussion. In this circular he says (1.) That such newspaper articles are unnecessary, not called for and against propriety. (2.) That although they are written by priests they were written in a tone and manner that called for the severest rebuke. (3.) Because the seminary under the care of the archbishop, "his pride and joy," has been again and again misrepresented. (4.) That the "episcopal dignity has been abused and this by priests." Hence, the Archbishop concludes, "we hereby forbid any priest within our jurisdiction to write any publication on the coadjutorship either himself or to become in any way direct or indirect accessory or auxiliary to the writing thereof. The matter must be dropped wholly and entirely." "It is altogether contrary to all the rules of our Holy Church to appeal for a decision in such a matter from the Hierarchy of the Church to the laity. See the circular in full, *Weekly Register*, March 1st."

Notices of Books.

Essay on "The Care and Education of Children." By T. O. SMITH. Edinburgh: Gibson. London: W. T. GIBSON, 88, Parliament-street. Post free, 1s.

This short Essay on the "Care and Education of Children," by Mr. Smith, is important. The author treats principally the subject of religious education of children, both in the family and at school, as the chief means for promoting their eternal and worldly welfare. We cordially wish Mr. Smith's pamphlet a wide circulation.

Sermons preached in Trinity Church, Dublin. By the late JOHN GREGG, D.D., Bishop of Cork, Cloyne, and Ross. Dublin: HODGES, LOSTER, and FIGGIS. London: JAMES NISBET and Co.

These sermons were preached by one who was, *facile princeps*, the foremost pulpit orator in the Irish Church during the present century. They were, moreover, preached by him when in the full vigour of his bodily and mental powers. Along with great originality of thought, sound doctrinal teaching, and very able exposition of Holy Scripture, they will be found to contain all that force of language, heart-melting pathos, and irresistible power of appeal for which, as a preacher, JOHN GREGG was so remarkable. They were accurately reported by a former member of his congregation, not with a view to publication, but as a labour of love, for his own private use, and to be kept in grateful remembrance of one so highly gifted and valued, both as a pastor and as a religious teacher.

A large number of the general public, both in this country and elsewhere, who have never had the privilege of hearing the late Bishop preach, will, no doubt, be anxious to read in print the sermons of one whose fame as a preacher was almost world-wide. In this way much good, it is believed, will be done by the publication; and with this earnest desire and prayer they are sent forth.

May their gifted author, though dead, yet speak with mighty power to the heads and hearts of generations of men who never saw or heard him in the flesh!

The following are the subjects of the sermons thus published:—"Heart Hearing;" "The Christian's Citizenship;" "Misery and Mercy;" "The Fulness of Salvation;" "Spiritual Fruit, its cause and effect;" "Christian Principle and Christian Practice;" "Christian Watchfulness;" "Christian Perfection;" "Coming to Jesus, the Living Rock."—Part I and Part II.—"The Value of the Soul;" "The Height at which God reigns, the Depth to which His mercy reaches;" "The Life by which Eternal Life is assured;" "The only Jordan for the Leprosy of Sin;" "The Gospel in the

Old Testament ;" " Grace to help in time of need ;" " Justification : by whom it is begun, continued, and ended ;" " The Robe of Righteousness ;" " The Unity and Trinity of God ;" " The City which hath Foundations ;" " The Prisoner of Hope ;" " Fruits of Faith ;" " The Gift of Peace ;" " Captivity led Captive ;" " Glimpses of Future Glory."

A Few Words to Schoolmistresses. London: HATCHARDS, Piccadilly. 2d. each. 100 for distribution at half-price.

Considering the principle on which proceeds the teaching of Board Schools and the absence of adequate encouragements to teachers to promote moral instruction, it is of the utmost importance that right-minded teachers should be directed to the evils that have already appeared among the children attending Board Schools, and to the dangers to public morals. The author of this short tract is evidently experienced in elementary education, and has nobly come forward to describe to schoolmistresses the sad circumstances which have come to her knowledge about schools in all parts of England, and with which "the women teachers of girls and mixed Schools can effectually cope." These circumstances are so important that we shall give her own words as a reason for her serious appeal, and we would most earnestly draw the attention of our readers to her Tractate, and to suggest that it should be sent to every female teacher engaged in the Board Schools of their respective districts. The authoress says :—"The *very low moral condition* of some of the children who now attend Elementary Schools, and who, in consequence of the compulsory powers given to School Attendance Committees, will in future attend them in still larger numbers, does not seem fully known even to the teachers, while it is hardly guessed at by the majority of managers. Yet it is certain that if it is not recognised, and if stringent measures be not taken to deal with it, our schools will become more dangerous to the children of the respectable poor, as places where they learn vice from bad companions, than valuable as places of instruction from good teachers. Some may be familiar with the evils to which I refer ; but as it is important that all who are in charge of children should know exactly what to expect, and what to guard against in this direction, I will not refrain from the plainness of speech which, painful as it may be to use, is necessary to a right understanding of the case.

It has come to my knowledge that the mingling of the sexes in mixed schools, and the mingling of classes—from that of the respectable shopkeeper and day-labourer to that of the tramp or gipsy—in all, are often productive of very sad results, unless special care be taken by the teacher. From the mixed population of a country parish, and from the courts and alleys of a town, children from all sorts of homes, and of all grades of respectability, enter our

schools, and sit at their lessons side by side. Is it surprising that, with the natural freedom of children, the inquisitiveness on one side and the communicativeness on the other, almost all the evil known to the children of drunken, dissipated parents, and picked up in the public-house or in the gutter, is soon communicated to those who are more happily situated and better brought up? Is it wonderful that in the classes, which, owing to a scanty school staff, are often necessarily left in charge of a pupil teacher or monitor, much that is corrupting may go on even in school hours? Bad words are whispered; wicked words—by which is meant, in many districts, a dialect specially appropriated to the expression of indelicate and even unclean ideas—are scribbled on slates; and children who are at first innocent of the meaning, are, alas! but too soon initiated into a knowledge which, though perhaps not comprehended in its fulness at the time, bears bitter fruit in their after lives. Many a teacher has picked up notes or bits of paper, the writing on which has made her cheek flush, and would fill her eyes with tears, if she understood the full meaning of the words, or the harm which they may do to the children. How often, too, is the power of picture-drawing, or the talent for caricature, which exists more frequently than is supposed among the children of these schools, debased to the conveying of indecent ideas upon the walls or door of any secluded corner of the school premises?"

This gives a faithful indication of what is going on in connection with Board Schools; and without moral and religious restraint, the result to the general morals of the country cannot fail to be disastrous. Hence the present tractate is opportune, and fitted to do much good.

A Few Words to the Mothers of Little Children. By the author of "A Few Words to Schoolmistresses." London: HATCHARDS. Price, 3d. each; or 25 for 5s.

An earnest appeal to the mothers of the lower classes to bring up their children in the fear of God. It contains very useful hints to mothers on the social and religious education of their children. It also contains a form of prayer for mothers on behalf of their children, and a child's morning and evening prayer. It will be found useful for circulation in the homes of every parish. We cordially recommend it for general distribution.

THE ARMOURY.

The Efforts of the Protestant Educational Institute.

GENERAL ELECTION.

While prosecuting the establishment of Protestant classes to the utmost of the means placed at the disposal of the Institute, it has also exerted itself in opposing all bills introduced into Parliament whose tendency is to undermine our Protestant Constitution. It also resolved to put forth special efforts for enlightening public opinion during the recent general election. With this view it appealed to its friends for special help for carrying out this object. The result of that appeal was to place at its disposal about £320. During the general election, therefore, packets of Protestant literature were distributed in almost every constituency throughout England, to the amount of upwards of eighty thousand tracts, pamphlets, and leaflets.

PROTESTANT CLASSES.

The following Protestant classes have also been carried on, and examinations held, since our last report:—Funds are earnestly requested for this important branch of the operations of the Institute.

WORKING ORPHAN SCHOOL, Haverstock Hill, London, N.W.

The Rev. Dr. Maguire delivered a course of lectures on the "Martyrs and Reformers of the Church" to the scholars of this large and important institution. A written examination was held, and about fifty prizes were presented to successful competitors. The examination gave great satisfaction to the adjudicator and to the directors of the institution.

DEVONPORT.

This class was resumed by Lieutenant Street during the past winter, on the doctrines of the Church of Rome.

HOLLOWAY.

The Rev. James Forsyth, minister of Caledonian Church, has also resumed his class for the members of his congregation.

BECKENHAM.

The Rev. Alexander King has delivered a course of lectures in the Mission Hall, Christ Church, Beckenham. An examination was held and prizes distributed at a public meeting; Dr. Jardine in the chair. The first prize was awarded to Mary A. Stoneham; second, Jesse Scholefield; third, Emily Mary Dennis; fourth, Elizabeth E. Burnett.

WARWICK.

The Rev. John Gibson, Congregational minister, continued his Protestant class. The following obtained prizes:—The first four are Sabbath school teachers, the fifth a Primitive Methodist, the sixth a Baptist. The names are (1) Henry G. Payton, (2) Janet Moffat, (3) Henry Buckley, (4) Henry Hinkley, (5) Mary Ann Jackson, (6) Thomas Lester.

BARNET.

A class was conducted by Mr. James Todd, examiner of the Protestant Educational Institute in connection with that Institute and the Young Men's Christian Association of Barnet and the Finchley Protestant Association for the northern suburbs of London. A written examination was held, and the following obtained prizes:—First, Emily A. Ranken; second, Walter H. S. Ranken; third, E. Nunneley; fourth, Mary C. Abbott; fifth, Rose A Wynne, sixth, Agnes Abbott.

Roman Catholic Appointments.

The country was taken by surprise by Mr. Gladstone appointing a Roman Catholic, Lord O'Hagan, as Lord Chancellor of Ireland. But a special Act of Parliament, passed by Mr. Gladstone's former Government, opened the way for such an appointment. Lord O'Hagan under that Act occupied before that office. He was the first Roman Catholic who had been elevated to the Irish Lord Chancellorship since the Reformation. Many had forgotten this, and the appointment might have been expected. It is, however, highly inexpedient and is a pregnate illustration of how the Protestant principles of the Constitution are being sapped and destroyed. The appointment of Lord Kenmare, another Roman Catholic, as Lord Chamberlain, and of Lord Ripon, Viceroy of India, is the most audacious yet made by a Prime Minister, in the teeth of the Act of Settlement and the other laws of the realm. Mr. Gladstone has endeavoured to justify these appointments in a letter from his secretary, Mr. Godley, to Lord Oranmore, in reply to a protest against the appointment by the British Reformation Society, and also in a similar answer sent to the memorial of the Scottish Reformation Society.—Mr. Gladstone in these communications said:—"The qualifications of Lord Ripon for the high office of

Viceroy of India had been carefully considered by Her Majesty's Government. That Her Majesty's Government repose a particular confidence in the honour, and impartiality of Lord Ripon, and that they are convinced, from long experience of his personal qualities, that he would never allow his own religious leanings or profession to interfere with the perfect equity of his conduct in any case where religious interests might be concerned. I am desirous to add that the office of Viceroy is one detached in a remarkable degree from all direct contact with religious and ecclesiastical interest, and that in the case of the Lord Chamberlain's office, Lord Kenmare, as had been publicly stated, has by a voluntary arrangement divested himself of all functions bearing upon ecclesiastical matters."

Dr. Badenoch, in reply, addressed the following letter to the Editor of *The Record* :—

The Protestant Educational Institute,
88, Parliament-street.

Sir,—I wish to draw your attention to two statements contained in the letter of Mr. Godley, written by direction of Mr. Gladstone to Lord Oranmore, with regard to the appointments of Lord Kenmare and Lord Ripon. It is said that Lord Kenmare "has, by a voluntary arrangement, divested himself of all functions bearing upon ecclesiastical matters." It is somewhat strange that a nobleman should accept an office and then divest himself of a part of its functions. It is stranger still that this should be done by a voluntary arrangement, since there is an Act of Parliament forbidding him, a Roman Catholic, to discharge any function bearing upon "ecclesiastical matter" in connexion with the Church of England. No doubt the Act to which I refer is well known to Mr. Gladstone, because it is said in the same communication that the appointment of Lord Ripon was "well-considered." Is it too much to assume that Lord Kenmare was also aware of this Act of Parliament? At all events, it is right that the law should be known, and if you will allow me I shall quote the section of the Act to which I refer. It is found in what is called the "Roman Catholic Relief Act" (10 George IV., cap. vii., section 18), and is as follows :—

"And be it enacted, that it shall not be lawful for any person professing the Roman Catholic religion, directly or indirectly, to advise His Majesty, his heirs or successors, or any person or persons holding or exercising the office of Guardian of the United Kingdom, or of Regent of the United Kingdom, under whatever name, style, or title such office may be constituted, or the Lord-Lieutenant, or Lord-Deputy, or other chief governor or governors of Ireland, touching or concerning the appointment to, or disposal of, any office or preferment in the United Church of England and Ireland, or in the Church of Scotland; and if any such person shall offend in the premises, he shall, being thereof convicted by due course of law, be deemed guilty of a high misdemeanour, and disabled for ever from holding any office, civil or military, under the Crown."

It will thus be seen that if Lord Kenmare had attempted to interfere with the appointment of Royal Chaplains or Lent Preachers, he would have been guilty of a "high misdemeanour," and disabled for ever from holding any office, civil or military, under the Crown. It is, moreover, an act of great audacity on the part of a Prime Minister to place a nobleman in such a position, that if he discharge all the functions of the office he would be acting contrary to law.

In reference to the appointment of Lord Ripon the same law applies. There is a further clause in this Act of Parliament which may fairly be held to condemn the appointment. The clause is as follows :—

Sec. XII.

"Provided also, and be it further enacted, that nothing herein contained shall extend, or be construed to extend, to enable any person or persons professing the Roman Catholic religion to hold or exercise the office of Guardians and Justices of the United Kingdom, or of Regent of the United Kingdom, under whatever name, style, or title such office may be constituted; nor to enable any person, otherwise than as he is now by law enabled to hold or enjoy the office of Lord High Chancellor, Lord Keeper or Lord Commissioner of the Great Seal of Great Britain or Ireland, or the office of Lord-Lieutenant or Lord-Deputy, or other chief governor or governors of Ireland, or His Majesty's High Commissioner to the General Assembly of the Church of Scotland."

No doubt the office of Lord Chancellor of Ireland has since been opened to a Roman Catholic and is at the present moment held by Lord O'Hagan. But the offices still preserved establish the argument that the representative of a Protestant Sovereign should not be a Roman Catholic. It is absurd for Mr. Gladstone to say that Lord Ripon "will never allow his own religious leanings or professions to interfere with the perfect equity of his conduct in any case where religious interests might be concerned." For this would be contrary to the principles of the Roman Catholic Church, and would violate his conscience as a Roman Catholic. And if he does interfere with Protestant chaplains it is difficult to see how he can evade the section of the Act which I have already quoted charging him as being guilty of a high misdemeanour, and disabling him for ever after holding any office, civil or military. This argument is further strengthened by the Coronation Oath and by the "Bill of Rights" and Act of Settlement limiting the throne to a Protestant. It may be useful at the present time to give the section of the "Bill of Rights," and also of the Article of the Treaty of Union with Scotland bearing on this point. Let me premise that the discussion in Parliament in reference to "The Grand Remonstrance" of 1641, and which ultimately resulted in the "Bill of Rights," and the "Act of Settlement," turned chiefly on this question. The great statesman, Pym, expressed it in this way: he wished the Roman Catholics no harm, but "he wished they might

be kept in such a condition as should restrain them from doing hurt. The principles of Popery are such as are incompatible with any other religion. Laws will not restrain them. Oaths will not. The Pope can dispense with both these, and where there is occasion his command will move them to the disturbance of the realm against their own private position—yea, against their own reason and judgment—not only in spiritual matters, but in temporal.” No one can deny that this opinion is as correct now as it was in the time of Pym ; and moreover it shows, as well as “ Vaticanism,” the absurdity of Mr. Gladstone’s present assertion. The Parliament of England found by bitter experience that Pym was right, and hence, in 1688, the following clause was adopted in the “ Bill of Rights ” :—

“ And whereas it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant kingdom to be governed by a Popish prince, or by any King or Queen marrying a Papist, the said Lords Spiritual and Temporal, and Commons, do further pray that it may be enacted that all and every person and persons that is, are, or shall be reconciled to, or shall hold communion with, the See or Church of Rome, or shall profess the Popish religion, or shall marry a Papist, shall be excluded, and be for ever incapable to inherit, possess, or enjoy the Crown and Government of this realm, and Ireland, and the dominions thereunto belonging, or any part of the same, or to have, use, or exercise any regal power, authority, or jurisdiction within the same ; and in all and every such case or cases the people of these realms shall be and are hereby absolved of their allegiance, and the said Crown and Government shall from time to time descend to, and be enjoyed by, such person or persons, being Protestants, as should have inherited and enjoyed the same in case the said person or persons so reconciled, holding communion, or professing, or marrying as aforesaid, were naturally dead. And that every King and Queen of this realm who at any time hereafter shall come to and succeed in the Imperial Crown of this kingdom shall, on the first day of the meeting of the first Parliament next after his or her coming to the Crown, sitting in his or her throne in the House of Peers, in the presence of the Lords and Commons therein assembled, or at his or her coronation before such person or persons who shall administer the Coronation Oath to him or her, at the time of his or her taking the said oath (which shall first happen), adhere, subscribe, and audibly repeat the declaration mentioned in the statute made in the 18th year of the reign of King Charles II., intituled, ‘ An Act for the more effectual preserving the King’s person and Government, by disabling Papists from sitting in either House of Parliament.’ ”

And when the question of succession was again raised in the time of Queen Anne by the Parliament of Scotland, the principle of the “ Bill of Rights ” was reasserted in the Treaty of Union,

and is the foundation for the loyal allegiance of the people to their Sovereign. It is contained in the second Article, which is as follows :—

“ That the succession to the Monarchy of the United Kingdom of Great Britain, and of the dominions thereto belonging, after Her Most Saered Majesty, and in default of issue of Her Majesty, be, remain, and continue, to the most excellent Princess Sophia, Electoress, and Duchess Dowager of Hanover, and the heirs or her body, being Protestants, upon the Crown of England, is settled by an Act of Parliament, made in England in the twelfth year of the reign of His late Majesty King William the Third, intituled, ‘ An Act for further limitation of the Crown, and better securing the rights and liberties of the subject ;’ and that all Papists, and persons marrying Papists, shall be excluded from, and for ever incapable to inherit, possess, or enjoy, the Imperial Crown of Great Britain, and the dominions thereunto belonging, or any part thereof; and, in every such case, the Crown and Government shall, from time to time, descend to, and be enjoyed by, such person, being a Protestant, as should have inherited and enjoyed the same, in case such Papist, or person marrying a Papist, was naturally dead, according to provision for the descent of the Crown of England, made by another Act of Parliament, in the first year of the reign of their late Majesties King William and Queen Mary, intituled, ‘ An Act declaring the rights and liberties of the subject, and settling the succession of the Crown.’ ”

How far the Voluntaryism of Scotland or the “ Liberation theory ” of the Nonconformists of England will stand the present test, time will show. But I hope that the dangers with which we are now threatened will open the eyes of all loyal and patriotic men, and, irrespective of churches or political parties, they will combine together to defend and maintain the Protestant principles of our Constitution, and show to the countries of Europe, and to India and our colonies, that we are still a “ Protestant kingdom.”

P.S.—Since writing the above Lord Hartington, in the House of Commons, has replied to a question put by Colonel Barne, that, in reference to “ Protestant bishops and clergy in India, certain directions or orders may have to be given by the Government, but those orders could not be given by the Governor-General, but by the Governor-General in Council.” This distinction is of no avail in the face of a distinct provision in the Act of 1829. I venture to submit that the “ Governor-General in Council,” even in his official capacity, comes under the liability of committing a high misdemeanour; the more so as it is done in his official capacity and as the representative of Her Majesty. The Act 21 and 22 Vict. cap. 106 (2 August, 1858), transferred the Government of

India from the East India Company to Her Majesty. By that Act India "became vested in Her Majesty, and the Government to be exercised in her name." And by the more recent Act of 39 Vict. cap. 10 (27 April, 1876), authorizing the title of Empress, the preamble referring to the above Act runs thus:—It is enacted, "that the Government of India theretofore vested in the East Indian Company, in trust for Her Majesty, should become vested in Her Majesty, and that India should henceforth be governed by and in the name of Her Majesty." It is therefore clear that the Governor-General in Council must act in the name of Her Majesty to discharge the trust vested in the Sovereign, and hence the wrong in appointing a Roman Catholic to act in the room of a Protestant Sovereign.

The following is the Coronation Oath as enacted by stat. 1 William and Mary, sess. 1, c. 6, A.D. 1688. (o.s.) :—

"Whereas, by the law and ancient usage of this realm, the kings and queens thereof have taken a solemn oath upon the Evangelists at their respective coronations, to maintain the statutes, laws, and customs of the said realm, and all the people and inhabitants thereof in their spiritual and civil rights and properties; but forasmuch as the oath itself on such occasion administered, hath heretofore been framed in doubtful words and expressions, with relation to ancient laws and constitutions at this time unknown. To the end, therefore that one uniform oath may be in all times to come taken by the kings and queens of this realm, and to them respectively administered at the times of their and every of their coronation; may it please your Majesties that it may be enacted :—

"2. And be it enacted by the King's and Queen's Most Excellent Majesties, by and with the advice and consent of the Lords spiritual and temporal, and the Commons in this present Parliament assembled, and by the authority of the same, that the Oath herein mentioned, and hereafter expressed, shall and may be administered to their Most Excellent Majesties King William and Queen Mary (whom God long preserve), at the time of their coronation, in the presence of all persons that shall be then and there present at the solemnizing thereof, by the Archbishop of Canterbury or the Archbishop of York, or either of them, or any other Bishop of this realm whom the King's Majesty shall thereunto appoint, and who shall be hereby thereunto respectfully authorized; which Oath followeth, and shall be administered in this manner; that is to say,—

"3. *The Archbishop or Bishop shall say*,—"Will you solemnly promise and swear to govern the people of this kingdom of England and the dominions thereto belonging, according to the statutes in Parliament agreed on, and the laws and customs of the same?"

"*The King and Queen shall say*,—"I solemnly promise so to do.

"*Archbishop or Bishop*.—"Will you to the utmost of your power cause law and justice in mercy to be executed in all your judgments?"

"*King and Queen.*—'I will.'

"*Archbishop or Bishop.*—'Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law? And will you preserve unto the bishops and clergy of this realm, and to the churches committed to their charge, all such rights and privileges, as by law do or shall appertain unto them or any of them?'

"*King and Queen.*—'All this I promise to do.'

"After this the King and Queen, laying his and her hand upon the Holy Gospels, shall say,—

"*King and Queen.*—'The things which I have herebefore promised I will perform and keep; so help me God.'

"Then the King and Queen shall kiss the book.

"4. And be it further enacted that the said oath shall be in like manner administered to every King or Queen who shall succeed to the imperial crown of this realm, at their respective coronations, by one of the archbishops or bishops of this realm of England, for the time being, to be thereunto appointed by such King or Queen respectively, and in the presence of all persons that shall be attending, assisting, or otherwise present at such their respective coronation; any law, statute, or usage to the contrary notwithstanding."

The following is the *Declaration against Transubstantiation* enacted by Sec. 2 of the 12 and 13 W. III., c. 12, commonly called the Act of Settlement, re-enacting s. 10 of Stat. 1 W. and M. Sess. 2, c. 2, commonly called the Bill of Rights, provides that every King and Queen of the realm of the age of twelve years shall make, subscribe, and audibly repeat the following declaration mentioned in the 80th of King Charles II., St. 2:—

"I, A. B., do solemnly and sincerely, in the presence of God profess, testify, and declare, that I do believe, that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the Mass, as they are now used in the Church of Rome, ARE SUPERSTITIOUS AND IDOLATROUS. And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved from this declaration or any part thereof, although the Pope, or any other person or persons, or power whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning."

The Postmaster-General (Mr. Fawcett) has also endeavoured to justify the appointments of Lord Kenmare and Lord Ripon at a soirée which took place in the Town Hall, Shoreditch. In addressing his constituents he is reported to have expressed his approval on the ground of "*complete religious toleration*." (See *Daily News*, 16 June, 1880.)

Dr. Badenoch, in reply to this assertion, addressed the following communication to Mr. Fawcett :—

Protestant Educational Institute,
38, Parliament-street,
16 June, 1880.

Sir,—In the report of your speech in the *Daily News* of this morning, at the Shoreditch Town Hall, you are reported to justify the appointment of Lord Ripon, a Roman Catholic, as Viceroy of India, on the ground of "*religious toleration*." But I venture to remind you of the sound axiom of some of our ablest statesmen, that it is a political blunder, and perilous to civil order to tolerate intolerance. I venture also to remind you that the objection is not to the character of the individual but to the principles of the religious persuasion, which he is bound to believe and to carry out. One of these principles is, that the Pope of Rome, as Vicar of Christ, is above all civil Governments and Acts of Parliament. In short, a Roman Catholic *first* and an Englishman afterwards. In order that you may see the principles of the system bearing on civil polity stated shortly, I enclose a publication * written by one of the most eminent canonists in Germany—a Roman Catholic: I refer you to the propositions laid down and proved from page 19. The history of this translation is in itself an illustration of intolerance. When it became known who the translator was, likewise a Roman Catholic, he was ruined by his own priests and obliged to abandon his profession and to emigrate to America.

Moreover, I beg to express the opinion that this appointment violates the statute law of England, and cannot be justified so long as the throne is limited to a Protestant.—I have the honour to be, Sir, your obedient servant,
G. R. BADENOCH.

In order that our readers may see that the Pope is prepared to take every advantage of the appointment of Lord Ripon to the Viceroyalty of India, we think it right to transfer the following communication from the correspondent of *The Standard* newspaper at Rome, dated 8th June :—

"I have already told you that very great satisfaction has been expressed at the Vatican at the appointment of Lord Ripon. It is observed there that the numerous Catholic missions existing in

* *The Power of the Roman Popes, &c.*, by Dr. J. F. Von Schuttle, and translated from the German.—Protestant Educational Institute, 38, Parliament-street, S.W.

India give a great importance to Catholic interests in that country, and much is hoped in regard to their extension in power, number, and influence from the appointment in question. Remarks to the above effect have not only suggested themselves to the rulers of the Apostolic Court generally, but have been made by the Pontiff himself, who takes the greatest interest in all that tends to the possible extension of the Catholic Church in countries beyond the present pale of Christendom. So much so that the Holy Father and his most trusted advisers are now busy with devising the best means of entering into communication with the new governor, with a view to placing under his special protection the Catholic mission and the interests of the Catholics generally in India."

Great Meeting in London.

By the efforts of Mr. James Bateman and Dr. Badenoch, a preliminary meeting was held in the drawing-room of the National Club, to confer as to the best means of protesting against the appointment of Lord Ripon. At this meeting, which was largely attended, Archdeacon Hunter was called to the chair. Resolutions were unanimously passed that an effort should be made to obtain the co-operation of the various missionary and Protestant societies in London to organize a public meeting to protest against the appointment. A large committee was formed to carry out this object, and communications were immediately addressed to all the Protestant Societies to carry out this object. Arrangements were accordingly made chiefly by the Protestant Alliance, the Protestant Educational Institute, and the Church Association, to hold a public meeting in Exeter Hall, on Friday, 18th June. Great care was taken to issue tickets to those only who sympathized with the object of the meeting; but we are informed that tickets were forged by Roman Catholics in order to gain admission and to disturb the unanimity of the meeting. The meeting was crowded by a most intelligent audience, and notwithstanding the interruptions by Roman Catholics, the meeting was highly successful. We append an abridged report of the proceedings.*

Mr. J. D. Allcroft presided, and the following gentlemen among many others were present—Ven. Archdeacon Hunter, Sir A. Cotton, K.C.S.I., Sir Geo. Lawrence, K.C.S.I., C.B., General Wilkinson, S. Brook, Esq., Controller P. W., Madras, A. M. Stewart, Esq., and W. C. Maughan, Esq., of Glasgow, Rev. Joseph Bardsley, Rev. Dr. Verner White, Rev. Richard Roberts, of Liverpool, Sir R. W. Carden, M.P., C. N. Newdegate, Esq., M.P., W. Henty, Esq., H. J. Atkinson, Esq., Ven. Archdeacon Whateley, Rev. S. D. C. Douglas, Rev. F. L. West, Jas. Bateman, Esq., F.R.S., Lord Oranmore and Browne, Rev. W. Phelps, Dr. Jardine, W. R. Ellis, Esq., Rev. W. R. H. Adamson, Rev. E. N. Willson, Rev. H. W. Townsend, Rev. W. Exton, Colonel Macdonald, Rev. E. D. Wickham, A. H. Guinness, Esq., Rev. Dr. Badenoch,

* See full report in *Press and St. James's Chronicle*, 19th June; *Record*, 21st; *Rock*, 25th, 1880.

Rev. W. Baker, B.D., Rev. Canon Tugwell, Rev. Dr. Wainwright, M. F. Tupper, Esq., D.C.L., F.R.S., J. W. Brooks, Esq., W. E. Shipton, Esq., F. D. Mott, Esq., Hon. H. Dudley Ryder, Major Cooper Gardiner, H. C. Stuart, Esq., Rev. J. Forsyth, J. Biller, Esq., B. Davis, Esq., Lord H. Cholmondeley, Rev. J. B. Gregg, Rev. Dr. Nolan, H. Rose, Esq., A. Suttaby, Esq., J. Hornsby Wright, Esq., Rev. J. F. Bateman, Dr. Shann, C. H. Bousfield, Esq., Rev. J. Bennett, M. Wallbrook, Esq., Rev. W. Allan, Rev. W. Frith, H. W. Sanders, Esq., E. P. Labilliere, Esq., H. C. Nisbet, Esq., Rev. J. Joyce Evans, Donald Matheson, Esq., Archibald Arroll, Esq., J.P., Glasgow, John Gadsby, Esq., Surgeon-General W. Johnston, M.D., Dr. Stanton, Cincinnati, U.S., Colonel Browne, late Bengal Staff Corps &c., &c.

Archdeacon Hunter offered up the following prayer :—

"Almighty God, who hast in all ages showed Thy power and mercy in the miraculous and gracious deliverances of our beloved country from the wicked conspiracies and malicious practices of all the enemies thereof—in the days of our fathers of old Thou didst graciously deliver our nation from Popish tyranny and arbitrary power, and didst make us a Protestant kingdom to Thy praise and glory. We adore the wisdom and justice of Thy Providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech Thee, give us a lively and lasting sense of what Thou didst then, and hast since that time done for us, that we may not grow secure and careless. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us that they may be the stability of our times, and make this Protestant kingdom a praise in the earth. O Lord, be Thou still our Mighty Protector, and scatter the enemies that labour for the overthrow of our Monarchy, our Protestant Christianity, and the supreme authority of Thy Holy Word. Infatuate and defeat their counsels, abate their pride, assuage their malice and confound their devices. Strengthen the hands of our gracious Sovereign Queen Victoria, protect and defend her and all the Royal Family from all evil counsellors. Thou hast graciously set her upon the Throne of her ancestors—we beseech Thee to protect her on the same from all the dangers to which she may be exposed, hide her from the gathering together of the froward, and from the insurrection of wicked doers. Do Thou weaken the hands, blast the designs, and defeat the enterprises of all her enemies, that no secret conspiracies nor open violence may disquiet her reign; but that, being safely kept under the shadow of Thy wing, and supported by Thy Power, she may triumph over all opposition, that so the world may acknowledge Thee to be her defender and mighty deliverer in all difficulties and adversities. O Heavenly Father, grant Thy blessing to this our meeting to-night—make us all of one mind, and one heart, and one soul, in entering our solemn protest against the appointment of a Roman Catholic as the representative of our Protestant Sovereign in the Government of British India. We pray that Thy righteous displeasure may not come down upon our nation for this act; but O do Thou overrule it by Thy Divine Power, and make Thy grace and love to be seen in removing from us this great calamity; grant that our Throne may still be established in righteousness, that our civil and religious liberties may be continued to us, and give us grace and strength to hand them down in all their purity and integrity to generations yet unborn. Bless those who shall speak to us to-night; grant that Thy Holy Spirit may guide and direct their thoughts and words to Thy glory; and the advancement of pure and undefiled religion in our midst; so that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities for them, for us, and Thy whole Church, we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen."

"Our Father," &c.

Mr. A. H. Guinness read the following letters :—

Dear Sir,—Circumstances which I cannot control will prevent me from attending the meeting on Friday; but I desire most heartily to join you in pro-

testing against the recent appointment of Roman Catholics to high and important offices in the State. I fully admit that our Protestant principles demand a very large concession of freedom for opinions with which we have no sympathy, but I cannot see that they require us to acquiesce in the promotion of men to positions for which they are notoriously disqualified by their religious convictions. I have long been convinced that an opinion expressed by Mr. Gladstone in 1874 is the simple truth—*i.e.*, "That no one can now become a convert to the Papal Church without forfeiting his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another"—another who is an alien and an avowed enemy to our Protestant institutions. Holding that opinion, I contend that no convert of the Papal Church can be duly qualified to fill a position of trust under a Protestant Sovereign. I hope you will have a good meeting, and that the recent appointments will call forth a decided expression of Protestant indignation throughout the country.—I am, faithfully yours, JAMES MADEN HOLT.

Dear Sir,—My hands are more than full, or I would attend the meeting. I think Mr. Gladstone has made a great mistake in appointing a Roman Catholic Viceroy in India. So long as the Law of Settlement is in force, it seems to me to be involved in the Protestant succession to the Throne that all Viceroys should be Protestants also. Our predecessors judged from painful experience that Papists would not allow them their liberties if they mounted the throne, and, therefore, they excluded them. I do not think that the English people are prepared to remove this safeguard, and while it remains, it seems clear to me that her Majesty's Viceroys must not be Catholics. On this and other grounds I am extremely sorry that the present Government should thus expose itself to just criticism, and grieve its own supporters.—Yours truly, C. H. SPURGEON.

Dear Sir,—Would that I could attend the meeting on the 18th inst. Since, by the proclamation of the dogma of "Infallibility" as a fundamental tenet of the Papal system, the political relation of the Papacy to Sovereigns, States, and Empires has been so seriously changed and complicated, it is to me altogether inconceivable how our Government could have committed so serious an error as to appoint a Romanist as Viceroy. By the present constitution of the Romish Church a Romanist must set the Pope up as above the Queen, temporally as well as spiritually, and though to the Papist this is perfectly natural, it is to the Protestant intolerable; and, as ours is a Protestant constitution, I am unable to see how such an appointment is at all in harmony with it.—Yours truly, CLEMENT CLEMENCE (Congregationalist).

Also letters apologising for unavoidable absence, and expressing fullest sympathy and approval had been received from many others, of various Protestant denominations.

The Chairman said: I attend here upon one distinct understanding, which was entered into and agreed to before I accepted the office of Chairman, and that was, that in no possible sense should this be considered a political meeting. (Hear, hear.) We are met here as a free and full and open gathering of British subjects, to express, without any fear, strongly our opinion that the appointment of Lord Ripon is one which is hateful to us—(loud and prolonged applause)—and which is derogatory to the Crown of these realms—(renewed applause)—and which is dishonouring to the faith of the great bulk of this nation, and which, I think, the great bulk of this nation will take as a direct insult. We meet here on an anniversary which is of very special interest to this country—the anniversary of the Battle of Waterloo—(applause)—and have we not cause to thank God that He saved our country from being over-ridden and conquered by a Popish Emperor—(applause)—and are we after sixty years to be so weak-kneed that we will not rise up and protest against a Popish Viceroy? (Applause.) There are some who will say, "What is the harm of the Viceroy sent out to India?" (Hear, hear.) "It is not against any law of the country." When that Act (1829) was passed there was

no Viceroy of India. India was then under a Governor-General ; she was not then under a direct representative of the Queen ; or, if she had been, the Viceroy of India would also have been excluded from being a Roman Catholic. And when we think of this what do we feel ? In this country we have clean hands in opposing this appointment, because we have civil and religious liberty, and the Roman Catholics know it, and cannot deny it. (Loud applause.) They know they have more liberty here than we have in their foreign countries, and one of the best proofs is that you will find on the judicial bench and on the magisterial bench Roman Catholics, and Jews, and others. That is the freedom of this country, and therefore we are not afraid of any cry that we are narrow-minded, or are in any way infringing the principle of civil and religious liberty. We say nothing personal to any man in this matter ; we speak of the principle. God has given us that magnificent Empire of India, and has enabled us to build it up, and we have now under the control and subjection of our Sovereign some two hundred millions of subjects, who are our fellow-subjects. This country has for fifty years striven by various societies to bring the blessed Word of God into that country—(applause)—and are we to let all that labour go for nothing ? (Applause.) Are we, on the other hand, to say that it is no business of ours to keep that great country ? Are we not bound to bring to that country the truth of the Bible, for which it was put under our care ; and, if so, can we do that through a Roman Catholic ? (No, no.) You know that they will not have the Bible, and therefore we have a serious responsibility to a Higher Power than even the Queen in this matter. This great country has been put under our care and guidance for higher purposes than commerce or territory. It has been given to us that we may be the means of spreading over that country the knowledge of God's great and glorious truth. (Applause.) And if we are to be in that position, and we take that view of it, how can we expect that nation to be recovered and brought back from the worship of idols of wood and stone when we send to govern it a man who worships an image ? (Thunders of applause.) To show that this is not a hole-and-corner meeting, deputations are present from Glasgow, Liverpool, Birmingham, Norwich, Dundee, South-sea, and Greenock ; and meetings have been held at Bristol, Liverpool, Glasgow, and Dundee to support this meeting, as well as in many other places. Mr. Allcroft concluded by reading an extract from a letter from Bishop Ryan in which the Bishop, while expressing the deepest regret at being unable to attend the meeting, gave his strongest approval to the intended protest against the appointment of a Roman Catholic as the representative of the Protestant Sovereign of this country. (Applause.)

Mr. James Bateman, F.R.S., moved the first resolution, "That this meeting, viewing with alarm and indignation the selection of a Roman Catholic as the representative of our Sovereign in the Government of British India, emphatically protests against the appointment as inconsistent with the fundamental principles of the British Constitution, dangerous to the stability of the Throne, and inimical to our civil and religious liberty." (The resolution was received with tremendous and prolonged applause.)

Dr. White seconded the resolution. He said this was not a political meeting. He should as willingly have appeared on that platform to protest against the appointment of a Roman Catholic Viceroy in India if that appointment had been made by any other party. (Applause.) Then he desired to say, as emphatically as he could, that a word would not escape him reflecting on the personal character of the noble lord whose appointment they condemned. (Hear, hear.) He believed that Lord Ripon, in his private and personal character, stood above all suspicion. In the third place, he desired to say, and with equal emphasis, that he was not there, and he should never by God's blessing appear anywhere, to offer violence to the glorious principle of the rights of conscience and civil freedom. He gave to every man the right to worship God according to the dictates of his conscience, so long as that conscience did not trample upon the rights of other people's consciences. (Loud applause.) Now, the question must be put : After all, has Lord Ripon, as Viceroy of India,

any real influence as a Roman Catholic? Lord Ripon had influence—his appointment had direct influence and indirect influence. First of all, the appointment had direct influence. Would any man tell him that amongst the two hundred millions of people in a field, especially a missionary field, where controversy must of necessity be largely carried on, that there would not be points of difference that must be referred to the Viceroy? However excellent a Viceroy might be, and however anxious to be impartial, his subordinates would take their cue from him, and in spite of himself. (Cheers.) Secondly, the appointment had an indirect influence upon Roman Catholicism in the United Kingdom and throughout the world. Five and twenty years ago a friend of his, a gentleman, who if he had been now alive would be sitting in the House of Commons, one of the most consistent supporters of Her Majesty's Government, said to him, "They have nominated a Roman Catholic Recorder to the City of Derry, the first that has been proposed since the siege." We had now a Roman Catholic Lord Chancellor of Ireland. We had also Lord Kenmare appointed to a position of prominence; and the largest jewel in the gift of England's Queen, the highest and most important position in the British empire, was placed in the hands of a Roman Catholic. Briefly stating the reasons why he stood there emphatically and indignantly to protest against this appointment, Dr. White said, in the language and spirit of this resolution, it was subversive of the British Constitution, and the Law of Settlement, passed in the reign of William and Mary. The law of union between England and Scotland, the law of settlement between England and Ireland distinctly lay down these propositions:—"If the Queen or King of England shall become a Roman Catholic then, *ipso facto*, they lose their crown." (Loud cheers.) Next, "That their subjects are absolved thereby from their allegiance." And, thirdly, "That the succession to the Crown—the succession to the Crown by the very fact of their becoming Roman Catholics, devolves upon those who, being Protestants, would next have the succession to the sovereignty." Could any man make a part greater than the whole? Or could a master confer upon a subordinate powers and privileges which the master himself did not possess? If the Queen of England lost her crown, if her subjects were absolved from their allegiance, and if her next natural successors, being Protestants, by her becoming a Roman Catholic, succeeded to the throne, would this nation quietly and calmly allow the thin edge of the wedge to be driven in without consulting the people as represented by the legislature, and thus do that which even the Queen under heavy penalties dare not submit to Parliament? (Loud applause.) He said it deliberately, he cared not what were their politics or their party, that the Ministers of the Crown who proposed such a step ought to be impeached. (Cheers.) He protested against this act because it was in distinct and direct opposition to the recognised belief of all the Protestant Churches, without exception, in this country. The Protestant churches were five-sixths of the whole. What said the Church of England? That Roman Catholicism was a blasphemous, poisonous, and dangerous creed. The confession of faith of four millions of Presbyterians in the United Kingdom, subscribed to by men who were not found in our gaols, or in our workhouses, but men who constituted the very backbone of British power, and 5,000 ministers—yes 5,000 Presbyterian ministers in the United Kingdom—had solemnly and deliberately subscribed to that confession of faith which, in the 26th Article, declared the Pope of Rome to be anti-Christ. His third argument against the appointment of Lord Ripon was that it sacrificed the glorious and blessed results of the great Reformation. He would tell the man who made such an appointment as was now protested against—he cared not what was his eloquence or the weight of the party at his back—that he was playing a dangerous game if he trifled with our principles. What would Ridley and Latimer and old John Knox—what would Martin Luther have said—(loud cheers)—what would John Wesley—(cheers)—and what would Oliver Cromwell have said about this appointment? (Loud and prolonged cheering.) Why, they would have said what the greatest living preacher had written, and uttered the most indignant

protest against this outrage. He held it to be impossible for a Protestant country to enjoy civil and religious liberty if under the control of the Church of Rome as now constituted. The dogma promulgated in 1870 of Papal infallibility rendered liberty of opinion impossible, because it put a man in the stead of God. He could understand even a man who had always been a Roman Catholic leaving his Church when he was required to accept the dogma of Papal infallibility, Lord Ripon became a pervert after this promulgation, and therefore endorsed and held all the provisions of the Vatican Council. After the dogma became an article of faith, every vestige of liberty of opinion was abolished, and prevented even the possibility of Roman Catholics recognizing the exercise of one of the natural rights of man. He repeated that this appointment was an outrage upon the public feeling of the entire community. (Cheers.) There were 550 members of Parliament for England, Wales, and Scotland—alas! that there should be one Atheist amongst them—(cheers)—but there was not one Roman Catholic among them. We were told that there ought to be an Irish Roman Catholic Lord Chancellor because such a large number of the people of Ireland were Roman Catholics. Was that a reason for sending from England a Roman Catholic Viceroy of India? No, England would not tolerate such an outrage—when the Act of Settlement of the Royal succession became the statute law of England, it was thereby declared that the Sovereign reigning over this country must be a Protestant, and this meeting had been called together to protest against this invasion upon the liberty of the Protestant people of England. (Loud applause.)

The Rev. Joseph Bardsley (Rector of Stepney) said:—The *Times* in 1874 remarked that the statesman who became a Roman Catholic forfeited at once the confidence of the English people, and that such a step involved the complete forfeiture of his political influence. That was the opinion of the *Times* in 1874. Dr. White had substantiated the first clause of the resolution, that the appointment of Lord Ripon was inconsistent with the fundamental principles of the British Constitution. (Cheers.) He could show that it was dangerous to the stability of the Throne, and inimical to civil and religious liberty. (Cheers and counter cheers.) He objected in every way to a Roman Catholic being appointed Viceroy of India. Our forefathers, when they passed the Act of Settlement, had established the principle that the person who sits upon the Throne of England shall be a Protestant. When our present Sovereign was enthroned in Parliament she gave an affirmative answer to the declaration that she would, God being her helper, maintain inviolate the principles of the Protestant religion. Why did our forefathers feel it requisite to make that settlement? Lord Macaulay gives as the reason which led to the passing of the Act of Settlement, that two hundred years ago there was a strong conviction that a Roman Catholic thought himself free from all the rules of morality, and thought it meritorious to disregard those duties, and even the obligations of an oath, if by doing so he could avert injury to the Church of which he was a member. Roman Catholic casuists had written in defence of equivocation and mental reservation. Lord Macaulay had given those reasons why two of the most eminent men of that time had arrived at the conclusion that it was not safe to extend full toleration to Roman Catholics. Bishop Tillotson and Locke had both declared that it was safer to trust to Pagans representing civil authority than to trust to Roman Catholics. (Cheers.) Roman Catholics had also held that it was not requisite that they should keep faith with heretics. He would tolerate the faith of a Roman Catholic and of any other man, but he would not tolerate their interfering with the rights and privileges of their fellow-men. It has been said that Romanists will seek their objects by connivance. They will accept toleration, then try to get equality—that is the word—and when equality is obtained they will next insist upon superiority—(loud applause)—and they will never rest satisfied till they have effected the overthrow of the Protestant religion of a realm. In the words of the well-known proverb, "If you give them an inch they will take an ell; and if you give them a drop

they will drain your well." Lord Macaulay has shown that it is dangerous to allow a Roman Catholic to get into places of trust and authority. (Cheers.) I will quote one passage from Mr. Gladstone, who says that if we desire to dominate the mind of any church or community, we cannot do better than take the statements of the leading authorities in that community. We know it has been the teaching of Roman Catholic bishops who have taught their co-religionists were not required to keep faith, even if bound by solemn covenant, and are not to regard their oaths so far as heretics are concerned. That is what Pope Gregory IX. teaches, and he was no doubt quite as infallible as Pope Pius the Ninth. He found that Bailey distinctly declared that engagements that had been entered into and confirmed by the most solemn oaths must be violated for the utility of the Church, the honour of God, and for the good of society. He would just confirm that, for it might be said that those were merely speculative notions. Was it a speculative notion when an Emperor gave a solemn undertaking to John Huss, that if he appeared before the Council to defend himself or retract, whichever it might be, that he would protect him while there and on his return home? and then was given the vilest blow that ever stained the page of history—(cheers)—Huss being condemned and burnt on the spot, the act being defended by the declaration that the Emperor was not required to keep his word so long as it was an engagement to an heretic! (Cheers.) Another thing he would mention was the terrible bull the Pope issued against Henry VIII.; and, again, in the reign of Queen Elizabeth, what was done? The Pope excommunicated her Majesty, and distinctly absolved all her subjects, whether they were magistrates or officials of any kind, from any oath of allegiance to her, and gave them liberty to set her at defiance and regard her as a person possessing no authority in the land. It might be said these were old statements. Quite right, but what was said by an eminent authority on the subject a few years ago? He said the Church of Rome and the Pope had restored, and now presented it all the old tools and weapons in the past to enforce them now. That authority declared distinctly, filling up that statement, that every convert—and therefore, of course, Lord Ripon—according to the requirements of the Pope, the late Pius IX., had to lay his loyalty at the feet of the Pope. Who was the authority from whom he quoted? Why Wm. Ewart Gladstone—(loud and continued cheers)—who went on to say on that subject that it was at the expense of his consistency if he was loyal. (Hear, hear, and cheers.) It was a very difficult and delicate question to settle, and would require the ability and talent of that eminent statesman to show whether Lord Ripon was consistent in his religion or not. (Hear, hear.) If he was consistent, then said Mr. Gladstone, he must place his loyalty and civil duty at the feet of the Pope. (Hear, hear, and cheers.) If he were not consistent, how could he be trusted with other matters? (Renewed cheers.) If Roman Catholics were at liberty, on the highest authority, to break all those solemn engagements where the interests of the Church required it—(No, no)—if they wanted a milder word he would say liberty to break all his engagements—he was afraid the Pope would go further and say he was bound to do it. (Cheers.) All he would say was that if Roman Catholics were at liberty to violate the most solemn contracts and engagements where the interests and utility of the Church required it—when the Pope claimed for himself the right to depose Sovereigns, and claimed that every human being should be subject to the Roman Pontiff, then, he maintained, their point was established.

Rev. Richard Roberts, of Liverpool, Wesleyan, proposed that the following memorial to her Majesty be adopted and signed by the Chairman on behalf of the meeting:—"To Her most Gracious Majesty Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of Faith, and Empress of India. The memorial of her Majesty's loyal and faithful subjects in public meeting assembled in London, on the 18th of June, 1880, humbly sheweth, that your Majesty's memorialists have observed with feelings of the deepest sorrow and alarm that a member of the Roman Catholic Church has been appointed your Majesty's representative in the Government of British India. That your Majesty's memorialists

humbly submit that your Majesty, as a Protestant Sovereign, cannot be rightly represented by a Roman Catholic in the Government of your Majesty's Indian dominions; and that such appointment, being inconsistent with the fundamental principles of the British Constitution—as fixed and determined by the Act of Settlement, by the Acts of Union with Scotland and Ireland, and by the Roman Catholic Relief Act—is calculated to undermine the stability of the Throne. That inasmuch as certain tenets of the Roman Catholic Church, opposed to the teaching of God's Holy Word and solemnly renounced by your Majesty in the Coronation Oath and Declaration as 'superstitious and idolatrous,' are now professed by your Majesty's Viceroy in India, it is the earnest conviction of your memorialists that the sanction thus extended to the Roman Catholic religion will grievously discourage the Protestant missionaries labouring in India, seriously retard the progress of Christian education, and tend to bring down upon this Protestant kingdom the visitations of God's righteous displeasure. Your memorialists, therefore, humbly pray that your Majesty will be graciously pleased to take such steps as to your Majesty may seem meet for averting the injurious consequences apprehended by your Majesty's dutiful and loyal subjects. And your memorialists, as in duty bound, will ever pray." (Loud cheers.) Mr. Roberts said he would first give a quotation from the words of Pope Pius IX., which he was sure their Roman Catholic friends would listen to. (Cheers.) On June the 16th, 1871, addressing a number of English youths introduced by Lord Gainsborough, and headed by the son of his lordship, the Pope said, "That the church could never be handmaiden to the State—(hear, hear)—she must teach, direct, and govern the Christian world." Of course that was the Roman Catholic Church. (Cheers.) Then, speaking to the Austrians and Tyrolese, who waited upon his Holiness on the 18th June, 1871, he said, "At the same time I put you in mind that your obedience and fidelity must have limits—be faithful to the sovereign that God has given you. Obey the laws which govern you—but when it becomes necessary—your obedience and fidelity." There was a volume issued of his speeches made during his pontificate, and on the front page were the words, "let this divine volume of the angelical Pío Nono be recorded as from the hands of an angel." (Laughter.) He would continue the former quotation, "but when it becomes necessary, your obedience and fidelity must stop at the foot of the altar—for it must not be forgotten that besides obligations binding you as subjects, you have other duties, as Christians. Remember that above laws, constitutions, empires, is the divine law, and above the princes of earth is the sovereign law of Heaven." The title that has been assumed by the Popes of the earth has been this, "The principal of the kings of the earth." Taking to themselves the divine title, and subjecting all the powers of earth to their words and dominions and a man who held those sentiments, and entertained them as his sober religious convictions, was not fit to govern the largest portion of the Empire of Queen Victoria. (Loud and continued cheering.) Something had been said about equality. He believed in it. (Hear, hear.) But it must be equality of obedience as well as equality of privilege. (Hear, hear, and cheers.) If they had the privilege of British protection, they must also be obedient to British law. (Hear, hear, and cheers.) He would give another Roman Catholic authority. The *Catholic Vindicator* said, "How does the Church (I mean the Roman Catholic Church, of course) regard Queen Victoria? Did not the Cardinal Archbishop of Westminster—(cheers and hisses)—omit the prayer for the sovereign, which was only intended for a Catholic sovereign, at Southwark on Good Friday—for the simple and obvious reason that Queen Victoria is not a member of the Christian Church—of that Church which if we refused to hear and obey we are at once classed with heathens. They are the words of Almighty God, and hence Queen Victoria is only prayed for generally in the prayer for heretics and schismatics—"Oh"—with others. Let us then act as our holy mother the Church does in the matter, and while we have none but charitable feelings towards the Queen personally, most certainly wish her no greater harm

than that one day she may be received in the Christian Church—"Oh, oh,"—even though it be at the cost of her throne. ("Oh, oh.") Let us not forget, whatever her post of authority may be, it is as nothing, and less than nothing, compared with that of the figure of Christ." Then he would say he craved an equality of obedience; but would they obey the law? (A voice, "No.") Then what right had they to an equality? (Cheers.) He would quote a third Roman Catholic authority, the *Tablet*. It stated as follows:—"Is it to be said that the Roman Catholics of Ireland would not obey the law? We answer with the most perfect frankness that it has been said, and is to be said, and that it will be done; neither in England nor in Ireland will the Roman Catholics obey the law—that is the law of the Imperial Parliament. They have, or are likely to have before them, two things called laws, which unhappily contradict each other. Both cannot be obeyed, and both cannot be disobeyed. One of them is the law of God, and the other is no law at all. It pretends to be an Act of Parliament, but in legislation it has no more force of value than a solemn enactment that the moon is composed of green cheese. (Cheers.) It is not a law but a Parliamentary lie. Of these two things we need hardly say which will be obeyed and which disobeyed. The law of God—that is, the Pope's commands—will be, or rather has been, and is being carried into effect; the Parliamentary law will be spit upon." (Laughter.) He wanted to know why their friends demanded equality, and yet wanted obedience to the law which gave them that. Inasmuch as the Viceroy of India belonged to an opposite faith—a faith that refused to recognize the supremacy of the Queen in Church and State—it was impossible that he should represent fairly and properly a Protestant Queen. (Cheers.) It was suggested by the Prime Minister that the Viceroy of India would do no violence to Protestant susceptibilities owing to his religious conviction; but if Her Majesty was to be represented aright in the largest portion of her Empire, we did not want a divided allegiance, partly Popish and partly English. This reminded him of what was recorded in the Bible about the women who slept together with their children, and in the morning found one dead, and they went before Solomon to decide whose was the remaining child. Solomon settled the controversy by offering to divide it. The false mother agreed to this, but the true mother would have nothing but the whole child. (Great cheering.) So in this case. The Prime Minister seemed content with half—(laughter)—but they, as the representatives of the Queen and Constitution, demanded the whole—an undivided allegiance to Protestantism. (Loud cheers.)

Rev. Dr. Wainwright said he asked them to remember under what sort of Governors the Empire of India had grown, so to speak, from an acorn into an oak. He could not but feel that even if the Marquis of Ripon were as great as the Prime Minister of to-day declared him to be, if he were a fit and proper person, still there was no man in the country who was such a dullard as to dare to say that Lord Ripon was the most fit and proper person to fill that office. (Cheers.) The question before them was not a question of one Papist, but a question of Popery or no Popery. (Loud cheers.) That was the cataclysm, and the rising tide against which they must take precautions, and if they did not do it promptly they might find it too late. (Cheers.) Lord Ripon went to India, not to represent them, but to misrepresent them. (Loud cheers.) He went to misrepresent the sovereignty to which he had been in the first instance an alien. This sovereignty was of Queen Victoria, whom God had made prosperous, and who on this island was the symbol of all that Englishmen held most necessary for freedom of conscience, for the purity of home, for the stability of social order, and for the prosperity of the Empire. But in proportion to the magnificence of the superstructure was greatness of the foundation at the base. What was that foundation? Some of the persons present had no doubt seen that picture of the Queen of these realms giving a Bible to an African potentate—an African who had pondered over the civilisation of England, and who had wondered at our shipping and commerce, and who had thought of the proud boast, "I am an Englishman." (Cheers.) "What made it so?" Why, our freedom, represented by the Queen of these realms, who showed her mind on the subject when she

gave to the inquiring African prince the English Bible—(cheers)—saying the words: "There is the secret of England's greatness." (Loud applause, and waving of handkerchiefs.) Lord Ripon went to India, and England's greatness is built up on the Bible, which was God's greatest gift to happy England. Did Lord Ripon echo the Queen's words? When he spoke he misrepresented the opinions of the Queen and the opinions of the people—(hear, hear)—and he was in every sense the "wrong man in the place." But there was the other alternative. If, on the other hand, Lord Ripon took care to speak what he did not believe, then he was a hypocrite, and not fit to occupy the position he held. They all knew how John Wycliffe had fought for freedom. Where was the principle of equality in what Mr. Gladstone had done? The Queen of England sheltered freedom of conscience and of worship; but Lord Ripon said, because his Pope said it, and his Archbishop, and the Pope's predecessor, and every Catholic said it, "The whole Church is Ultramontane." That was Dr. Manning's declaration. And he also said, and so did Lord Ripon's Pope, "Freedom of conscience and of worship is insanity!" He (Dr. Wainwright) would not pursue this enumeration, but he would ask the audience if such things could be tolerated by Protestants? If these opinions were really held by the men he had referred to, then there was not a man in the room who could deny the truth of this—that Lord Ripon would either "hate the one and love the other," or he was not a follower of the Pope. There was no doubt which religion Lord Ripon would love, for he had taken up the manifesto, "I am a Catholic first, an Englishman afterwards." The Marquis of Ripon acknowledged that principle. Did those present know what that meant? Was that the man to represent British India? (No.) The *Times* itself had acknowledged the growth of Roman Catholicism in England. That organ showed its readers that for the past fifty years everything had gone to bring back Popery. That was what the *Times* said. The sending of the Marquis of Ripon to India had been previously intended and designed. (Hear, hear.) He did not mean to say that Mr. Gladstone had specially designed and planned the sending of Lord Ripon to India, but what he meant, and most earnestly, was this, that there were the mischievous unseen hands pulling the wires behind. (Hear, hear.) Had his hearers noticed how, when the late general election was going on, and the Liberals were found to be gaining a majority—(cheers and hooting)—had they noticed how there was a hitch in the proposal for filling the post of Lord-Lieutenant of Ireland? He (the speaker) had noticed it. And the feeling at the time was represented in a certain journal, which made the surprising declaration that the Marquis of Ripon—failing other politicians whose names were mentioned—was fitted for the post. The editor of the journal he referred to made the following astounding statement:—"In this latter case (*i.e.*, the appointing of Lord Ripon) a short Act will have to be framed in order to enable the Marquis to hold the position." But those in power said, "No; it's all very well, the election is a sudden turn; but we do not forget there is a latent mass of Protestantism in the country, and we may be turned out as quickly as we turned in." And so it was said, "We can send him a long way off, we can send him to a region where there is reason to suppose there are not many of the Protestant faith, and the English people soon get accustomed to anything. (Cheers.) Then these politicians no doubt went on to say that it would be all right, that the feeling would tone down, and that Lord Ripon could ultimately be sent to Ireland; and if "bigots" objected they would take no notice, and would send a letter of apology—to the Marquis of Ripon. Since he (Dr. Wainwright) had been referring to the Prime Minister, he would now refer to the nobleman who had lately been Prime Minister. He would read a quotation of Lord Beaconsfield's—(renewed cheers)—and before reading it he would point out that the beginning of the probable ascendancy of Roman Catholicism was in the Catholic Emancipation Act. The Austrian Minister had said that the Jesuits were swarming in England, and that the effect would soon be felt, and Sir Robert Peel and the Duke of Wellington had also said that from certain ominous signs they believed the battle of

the Reformation would have to be fought over again. No man knew better than Lord Beaconsfield what had been taking place in this country in connection with Roman Catholicism and Protestantism. Lord Beaconsfield said:—"No man can watch what has taken place in this country during the last ten years without being prepared, if he be of a thoughtful mind—I repeat the expression I used in my letter to Lord Dartmouth—"that the crisis of England is fast approaching." The High Church Ritualists (these words were spoken in the House of Commons, and had never been challenged to this hour) and the Irish followers of the Pope have long been in secret combination, and are now in open confederation. I know the almost superhuman power of this combination. They have their hand almost on the realm of England, under the guise of Liberalism, and under the pretence of legislating for the spirit of the age. They are almost about to seize upon the supreme authority of the realm." If ever there was a political prophecy, that was one. (Cheers.) There was a Papist sent to disseminate Popery—and then he was to come back, and Ireland was to be governed under the shadow of the Pope, and, at the same time, under the Queen's sceptre. Was that the way England was to act when the highest authorities said a great crisis in our country was imminent? Could Englishmen view such a prospect with unconcern? He exhorted his hearers to do their utmost in the way of protesting against this most mischievous action of the Prime Minister in lending such aid to Roman Catholicism? The Roman Catholic religion did not allow of freedom. This was a Protestant country, and they were most wrongly misrepresented by a follower of the Pope being Viceroy of India. He hoped there would be such a feeling exhibited throughout the length and breadth of the land as would command the reversal of the action taken by the Government. Protestants felt they had been outraged. Earnest Protestants should remember what Roman Catholicism was in the past, and what it would be again in the future if it was allowed to gain the ascendancy. In a word, they must drive the Jesuits out of England. (Tumultuous cheering.)

Mr. Stewart moved—"That petitions embodying the foregoing resolutions be presented to both Houses of Parliament." He was very glad, coming from Scotland, to take part in that meeting. Although a great many of the supporters of Mr. Gladstone were returned from Scotland, he could assure them that Scotland was Protestant to the core. (Applause.) Mr. Gladstone had sold them, and he need not go back to Mid-Lothian again. (Cheers.)

Sir Arthur Cotton, K.C.S.I., seconded the resolution.

Archdeacon Whately pronounced the benediction; and, after the singing of a verse of the National Anthem, the meeting separated.

Is England to Remain a Protestant Kingdom?

Extract from Lord ELDON'S Speech (in the House of Lords) on the Third Reading of the Roman Catholic Relief Bill, 1829.

"I know that, sooner or later, this Bill will overthrow the Aristocracy and the Monarchy. . . . No sincere Roman Catholic could or did look for less than a Roman Catholic King and a Roman Catholic Parliament. Their lordships might flatter themselves that the dangers he anticipated were visionary, but . . . those with whom we are dealing are too wary to apprise you by any indiscreet conduct of the dangers to which you are exposed. When those 'dangers' shall have arrived, I shall have been consigned to the sepulchre, but that they will arrive I have no more doubt than that I

now exist. You hear the words of a man who will soon be called to his great account. I solemnly declare that I would rather not be alive to-morrow morning than, on waking, find that I had consented to a measure fraught with evils so deadly, and of which, had I not solemnly expressed this, my humble but firm conviction, I *shou'd have been acting the part of a traitor to my country, my Sovereign, and my God.*"

Lord Eldon's prophecy is already more than half fulfilled, and for the accomplishment of the remainder it only needs that we should (1) acquiesce in the appointment of a Roman Catholic Viceroy in India; (2) accept the Bill of which Mr. O'Shaughnessy has given notice, permitting the appointment of a Roman Catholic Viceroy in Ireland; and (3), as suggested by Mr. O'Donnell, abrogate the law which now excludes Papists from mounting the British Throne. But are Protestant Englishmen prepared to yield assent to this detestable programme? If not, it is high time that they should speak out.

The Principles of Romanism,

IN REFERENCE TO THE RECENT POLITICAL APPOINTMENTS.

There are but too good reasons why Protestants and all lovers of civil and religious liberty should view with an uneasy mind the appointment of Romanists to high positions near the throne, and strenuously oppose it. In such opposition it is not persons who are opposed. These may be the worthiest of the worthy, and of the most estimable character. It is principles we contend against. It is a system which we oppose. Principles and a system which if not narrowly watched, and carefully kept in check, will assuredly subvert our constitution, deprive us of our valued liberty, and prove detrimental to the Protestant faith. The question is not a personal, but a national one. The interests involved are not merely individual, but also national. It behoves the country to be awake and watchful. It is not prudent to ignore, to be indifferent to, or to be ignorant of the principles and designs of Romanism. It is the veriest delusion to imagine that the principles of the Church of Rome are changed, or can change. Her assumed infallibility forbids it. If the Church of the 19th century repudiated as false, or refused to admit as being erroneous the Canons or Papal rescripts of the past, such denial would be the overthrow of the principle of infallibility. An encyclical letter of the Pope addressed to the Irish Bishops in 1832 proves this point, and shows that the Church of to-day is bound by the decrees of the past which were duly accepted. He says that "nothing of what has been regularly defined ought to be retrenched or changed, or increased; but that all should be preserved incorrupt,

both in meaning and expression. "Whatever has been enjoined in the past by papal decretal is binding at the present time. Dr. Troy in 1798 published a letter in which he affirmed that Catholics are obliged to submit to the decisions and decrees of the Pope; and Dr. Murray in 1825, stated before a committee of the House of Commons, that is the doctrine of every Catholic . . . and as the Church whether dispersed at large or assembled in its general councils, is infallible, its decisions are a rule of faith to which every Catholic is bound to submit." If now, we can ascertain what some of these decrees actually are, we shall see whether it be safe for a Protestant Kingdom to entrust the high official power to those who are bound to uphold these decrees, and whose loyalty and civil duty at the mercy of another "must be placed, and whose allegiance to the Sovereign must be of a partial, divided nature." The Canon Law of Rome contains the Decrees of the Council of Trent, different Bulls issued by Popes from Sixtus IV. time, and a collection of the Bulls of Benedict XIV. This is the affirmation of a professor of Canon Law at Maynooth. It is with the latter that at present we have to deal. Amongst these there is one Bull called the *Bulla Cœnæ Domini*. This constitutes the Pope Supreme Governor of the World; excommunicates all Protestant princes: and all civil and ecclesiastical powers under them. One of the chief authorities on Canon Law, Reiffenstuel, thus speaks of this Bull and its obligation—"But the Bull *Cœnæ* is a most just law, as all concede. Therefore no acceptance of it is required for its obligation; consequently, it cannot be concluded by reason of non-acceptance of this Bull that it does not impose an obligation. . . All persons everywhere, always and continually sin, if they do not accept it . . . the whole Bull in every part and in respect of all is most just and equitable: . . ." It prohibits those acts which are opposed and prejudicial to the most holy liberty, immunity, or jurisdiction of the Church, or to the Laws of the Roman Church, or to the power, authority, and jurisdiction of the Pope." By this Bull Her Majesty is excommunicated. How, then, can a Romanist who believes in and is true to his Church bear unqualified and true allegiance to a Sovereign excommunicated by the decrees of an infallible Pope, and by the laws of an infallible Church? How can he refrain from advancing the cause and interest of his spiritual chief who claims to be the Vicar of Christ apart from whose Church salvation is impossible, rather than those of an heretical and excommunicate Monarch? To whom must loyalty be supremely shown—to the accursed ruler, or to the infallible representative of Christ on earth? But one reply can be made. To the latter; and his cause must come first. To hinder, oppose, or refrain from furthering it no conscientious follower of the Pope can, or even dare be guilty of. And the claim which he makes is distinctly of a temporal character. He claims to be supreme not alone in spiritual, but equally in temporal matters. Those who by reason of that obedience which is his due as Vicar of Christ, in spiritual concerns,

owe him due subjection, through these means, in temporal things. Those who own him as spiritual head must obey, or suffer the penalties due to disobedience. No station or position exempts from his authority. There is a Bull of Benedict which confirms this, and proves that the loyalty of Romanists must be given firstly to the Pope and for the advancement of his authority. This Bull confirms a Decree of Innocent XI. which was drawn up against those who dared to oppose the citations, mandates, and provisions of the tribunal of Rome. Its design was to enforce the same. This Bull says, "We ordain and define that all and every the governors, rulers, presidents of any places, territories and cities of a state not only immediately, but even mediately subject in temporals to the Apostolic see . . . ought to be comprehended and considered as comprehended in this same decree." It concludes:—"Therefore let no human being whatsoever infringe, or with rash audacity contravene this instrument of our confirmation, statute, decree, mandate, will and derogation, &c." (April 2. 1742). This Bull is obligatory on every Romanist, and its character is to substitute the Pope's temporal power for that of the Sovereign; whilst it requires that all papal behests be carried out by those who acknowledge the Pope's supremacy. Once again, let us hear another decree which is of authority, and is part of the Canon Law, and as such is bound to be received by the faithful. It is that of the Fourth Lateran Council. It reads—"We excommunicate and anathematise every heresy which exalteth itself against the holy orthodox and Catholic faith which we have set forth above: condemning all heretics by whatsoever names they may be reckoned who indeed have divers faces, but their tails are bound together, for they make agreement in the same folly. . . . But if any temporal lord be required and admonished by the Church shall neglect to cleanse his country of this heretical filth, let him be bound with the chain of excommunication, &c. There is no ambiguity here. Such as refuse to submit to the Pope are anathematized. Can the laws enacted by such persons be just laws? Can loyalty be fully accorded to those whom God in the person of the Pope has cursed? Can persons entrusted with power, under a Protestant Sovereign who are bound to acknowledge the right of Papal Supremacy, be trusted, or expected, to subordinate the Pope's Supremacy, to the Royal Supremacy, or to refrain from advancing the interests of the former even at the expense of the latter? If true to their principles, their Church, their faith, they will promote and make it their primary object to promote the papal cause. The interests of their Church with which the welfare of their souls is identified must have their very first care and consideration. It may be thought that the oath which binds to "true allegiance" to the Sovereign, and which affirms the denial of the right of papal jurisdiction in this country, is a sufficient guarantee for loyalty. No such thing. Provision is duly made for taking such oaths with a

safe conscience, and then discarding or violating them. The 16th Canon of the 3rd Lateran Council holds that "Oaths contrary to ecclesiastical utility are not to be accounted oaths, but perjuries." The good of the Church is a good end, as is affirmed, so that acts done with a good end are good acts. To take an oath for the good of the Church is a good act. If to violate it be for the same good it cannot be a bad act. The Roman moralists have provided a loop-hole for the sensitive conscience. Any oath may be taken with the secret reservation "saving the rights of my superiors," or of the Pope. But further, papal bishops have the power of dispensing subjects from the oath where the interests of the Church demand. The Bull *Pastor Bonus* grants this power to the Major Penitentiarius. He can absolve from "all sorts of oaths." Concerning the oath of allegiance which James I. for his own security drew up, Paschenius says—"If the Pope did dissolve the oath all the tyings of it, whether of performing fidelity to the King, or of admitting no dispensation, would be dissolved together. An unjust oath bindeth no man, but is ipso facto null."—Whether there be danger or not to the Constitution and country in yielding to Roman Catholic demands, and conceding to their political power, let one who lived and died a staunch member and priest of the Roman Church declare. Laurence Morrissey says—"The Pope must have the nomination and appointment of Roman Catholic monarchs of these realms. Ireland must be tributary to the Pope again. The Established Church must be Roman Catholic. All the heretics in the land must be exterminated and their properties confiscated, and the nation must be purged from heresy,—then, and then only will Roman Catholics consider themselves fully and unconditionally emancipated."

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W. PRESTON.

THE ARMOURY.

The Present Position of our National Protestantism.

The position of Great Britain, as a Protestant Kingdom, has been, at no time in this century, so critical as at present. Concession after concession, not on principle, but contrary to it, has well nigh undermined all the bulwarks of our faith, secured by our forefathers, amidst great trials and sufferings. At that time, we were not divided against the common enemy. But now, we are broken off, from various causes into fragments. The constant warnings of faithful men from the prophecies of Scripture, seem rather to harden than to quicken the Protestant conscience. The events in France and in Belgium with respect to throwing off the yoke of the Vatican, the progress of the Gospel in Italy, and the anxiety of nations in regard to Turkey, ought to awaken afresh our Protestant zeal and to unite us in defending those priceless principles which are now attacked by Ritualists, Romanists and Atheists.

But what is our position? The Church of England is assailed by clergymen within her pale, who are striving night and day, in defiance of law, and the protests of parishioners, to bring in Popish practices and doctrines. The political nonconformist seems to regard expediency rather than principle, and to ignore the progress of Atheism, Ritualism and Romanism,—thus assuming the novel position of abstaining from the defence of Protestantism. This attitude of abstention is gradually drifting the dissenter into a sea of national atheism. There is no principle more clearly illustrated in Scripture and in the history of England, than that error, and especially the errors of Rome, will alienate a people from a Protestant throne, and bring about a state of things that, unless arrested by the goodness of God, will end in the destruction of all those laws and institutions which form the British Constitution. This must necessarily be so. The first principle of the Reformation and of the Settlement of the Throne lies in this,—that Christ is the King of Nations,—and that Rome and infidelity are anti-Christian systems denying and opposing this vital truth. The establishment of the Protestant faith is a mere application of this Scriptural

doctrine, and hence our laws are based upon the decalogue, and all national education ought to be founded on the Bible. This again creates or fosters patriotism, commercial honesty and vigour, intellectual enterprise, accumulation of wealth, settlement of property, security of life and capital, and all the other blessings with which our nation has been so long and so greatly favoured, notwithstanding our many shortcomings, as a Protestant Kingdom.

Edward Irving, more than half a century ago, said,—“The more enquiry we make the more are we convinced that the peace and power, and glory of this nation, are all due to the patience with which we have witnessed, and the steadfastness with which we have stood against that abomination which the Lord hateth. And while we continue to maintain the same resolution the Lord will preserve His glory in the midst of us. But if our nation at any time shall look upon this idolatry with a complacent or tolerant eye and by its public acts encourage it in any way, then I foresee that the Kingdom of God will be taken from us also, and we shall be involved in the destruction of that to which we have joined ourselves, (viz., the plagues of Rome and the doom of the Papal nations.) The lesson, therefore, which this nation has to learn is that her safety and well-being and glory stand or fall with the continuance of these righteous courses. When our rulers shall come to be indifferent to the great question that is between the Lamb and the Usurper of the Lamb's likeness, then the Lamb will grow indifferent to us, and when we shall extend the same encouragement to the idolatry of Rome, as we do to the worship of the living and true God, then the anger of the Lord will burn against us as a fire. The bounty of God in time past is our obligation, not our security. Oh, Britain! if now thou go apostate from thy God, who hath made thee the Israelitish tribes of this latter exodus, upon thy head shall come direful destruction from the presence of the Lord! Oh my country, around whom the Lord hath made a wall of fire, if thou shalt forsake Him, He will surely consume thee as with fire from heaven!

“But, alas! how thou art changed! how thou hast committed whoredom with every evil spirit and vexed the spirit of thy God, who chose thee for His own! In thy public counsels, the spirit of godliness which heretofore animated the defenders of thy liberty, hath wholly changed for the spirit of indifference and infidelity, which disguiseth itself under the specious name of toleration and liberality; and the nonconformists, heretofore the bulwark of liberty both civil and ecclesiastical, have become political zealots who are ever seeing an enemy where no danger is, and in their zeal for privileges nourishing discontent and uncharitableness towards those who are their brethren in Jesus Christ, while they embrace with open arms men who, with liberty and toleration in their mouth, hate the Saviour in their heart, disallow His divinity, and set His gospel at naught. And the rest of the people are become a political people, politics their religion, newspapers their sermons, and demagogues their Messiah.”

Since these weighty and eloquent words were spoken, how reckless our statesmen have been in giving "power to the Beast" within this Protestant Kingdom, and during the past Session more openly than ever before in the history of our country, they have allied themselves with popery and infidelity, and "have become confederate with some one of the various squadrons of the infidel and indifferent host." And, as Mr. Irving truly said—"It is no longer the old question of Whig and Tory which raises our public debates, but search it to the bottom and you shall find it is—shall the nation rest on religion or shall it rest on no religion? shall it steer its way to ruin by abjuring the great concern of men and nations from its counsels—or shall it stand like a rock of adamant by the fear of God and the maintenance of the primitive faith?"

The Jesuits—their History and Principles,

Of the numerous monastic Orders which the papacy has produced, the Jesuits are at once the most famous and the most infamous. As most zealous missionaries, they have traversed all lands, and with the same result, viz., to spread immorality, sedition, strife, revolution, and bloodshed. Seventy times they have been driven from the States of Europe. Recently (1872) they were banished from Germany, and now (1880) they are driven from France. Kings, Emperors, Senates, Universities and even Popes have condemned, expelled, and suppressed them. Uniform experience of the Order has compelled uniform treatment. All nations have found, that the only way of ensuring safety, was to get rid of them. The Order was founded by Ignatius Loyola on the 15th August, 1534. The Pope, Paul III. refused repeated applications to sanction a new order; but, considering that the papacy was in extreme peril from the rapid progress of the Reformation, and that Loyola and his brethren offered to supplement the usual three monastic vows of poverty, chastity, and obedience, with a fourth vow of *special unconditional obedience to the Pope*, he yielded, and on the 27th of Sept. 1540, issued the Bull of (Constitution) *Regimini Militantis Ecclesiæ*, sanctioning the Order under the name of the "Society of Jesus." In 1543, another Bull was issued conferring additional special privileges on the Order, as "a trained host, ready at all times to fight for God's Vicegerent, the Holy Roman Father, and for the Roman Catholic Church." Thus arose the "Great Secret Society," "the formidable militia of the Roman See," which became one of the terrible scourges of Christendom. One of the earliest historians of the Order thus writes:—"The Society of Jesus rose above the horizon like an awful comet,

which scatters terror among the nations." It is also aptly described as "a naked sword, whose hilt is at Rome." Loyola determined to make his Order distinct from all the other monastic communities. While they were supposed to be "separate from the world," he determined that his society should be "masters of the world;" therefore, he organized his Order on a military basis and divided the world into provinces, governed by provincials subordinate to a General. Throughout such provinces were to be Colleges, or places of probation, and residences, governed by Rectors or Superiors, all subordinate directly, or through the provincials, to the General. All these functionaries have subaltern officers, who assist them in the discharge of their duties. The members of the Order are divided into four classes—the Novices, Scholars, Coadjutors, and Professed. There is also a subdivision of coadjutors into temporal and spiritual, and a fifth separate and secret class, known only to the General and the chiefs. This latter is composed of laymen of all ranks, including, also many ladies, who form a most useful auxiliary. These are affiliated to the Order, but not bound by vows. They are the spies, the skirmishers, the pioneers. In return for their services they are promised forgiveness of sins and eternal blessedness, and if that does not suffice, they are paid in money. To these must also be added affiliated Societies, such as "The Society of St. Vincent de Paul," "The Congregation of the Sacred Heart," &c.

The *Constitutions* or laws of the Society were framed with consummate skill by Loyola, Lainez, and other leaders about the year 1552. They were kept secret, even from the members of the Society, except a chosen few, for two hundred years, but were providentially brought to light during the famous trial of Leonci v. Father Lavalette in France in 1761. Of the *Constitutions* Nicolini remarks:—"Prompt, unhesitating obedience to the commands of the General, and (for the benefit of the Society, and ad majorem Dei gloriam) great elasticity in all other rules, according to the General's goodwill, are the chief features of this famous Constitution."* The following are specimens of the blind obedience inculcated:—

"The member *must regard the Superior as Christ the Lord*, and must strive to acquire perfect resignation and denial of his own will and judgment, in all things Conforming his will and judgment to that which his Superior wills and judges. (*Constitution*, par. iii, cap. 1, sec. 28.)

Also, "Let every one persuade himself that he who lives under obedience should be moved and directed under Divine Providence by his Superior, *just as if he were a corpse*." (*Ibid.* par. vi. cap. 1, sec. 1.); and further, "No constitutions, declarations, or any order of living can involve an obligation to sin, mortal or venial, *UNLESS* (note the blasphemous exception) *THE SUPERIOR command them in the name of the Lord Jesus Christ, or in virtue of holy obedience.* (*Ibid.* par. vi. cap. 5, sec. 1.)

* Hist. of the Jesuits, p. 29.

The following are a few specimens of Jesuit principles and morality from the writings of individual Jesuits, which are endorsed, however, by the general body, according to a rule of the Constitution contained in par. vii. cap. 4 :—

1. That we are under no obligation to love God.—Fathers *Valentia, Merat, Faber, &c.*
2. That we are under no obligation to love our neighbour.—*Tambourin, L'Amy, Bauni.*
3. That it is lawful for a son to rejoice at the murder of his parent committed by himself.—*Fagundez, Gobat.*
4. That secret assassination is lawful.—*Fagundez, Reginauld, Airult.*
5. That regicide is no murder.—*Mariana.*
6. That promises confirmed by oath are not binding.—*Fillucius, Tambourin, Sanchez.*
7. That false swearing is not perjury.—*Folet, Fillucius.*

No wonder that Pascal, in reference to their teaching and maxims, asks, "Are they priests who speak them? are they Christians? are they Turks? are they men? are they devils?" (Letter 14) or that such teaching was condemned by the Romish University of Paris in 1644 as this "doctrine of devils," and "the device of the great enemy of souls." (*Avertissements fait par Ordre de l'Université* (1644), p. 18.); or that "his most Catholic Majesty" the King of Portugal, in his manifesto addressed to his Bishops in 1759, said :—"It cannot be but the licentiousness introduced by the Jesuits, in which the three grand features are falsehood, murder, and perjury, should not give a new character to the morals of the Externi, as the Jesuits call those who are not of their Order, as well as the internal government of the Nostri, or their own body. In fact, since these Religious have introduced into Christian and civil society those perverted doctrines which render murder innocent—which sanctify falsehood—authorize perjury—deprive the laws of their power—destroy the submission of subjects—allow individuals the liberty of calumniating, killing, lying, and forswearing, as their consciences may dictate, which remove the fear of human and Divine laws, and permit a man to redress his own grievances without applying to the magistrate, it is easy to see without much penetration that Christian and civil society could not subsist without a miracle. It was to be expected that such pernicious maxims would most effectually dissolve the strongest bonds which could be found for preserving the commerce and union of mankind."

No marvel that the Parliament of Paris in 1762 condemned their doctrine as "a doctrine authorizing robbery, lying, perjury, impurity—all passions and all crimes; inculcating homicide, parricide, and regicide, and this on the clearest and fullest evidence collected, examined, and verified from one hundred and forty-seven Jesuit authors, by a special commission appointed by the French Parliament, consisting of five Princes of the realm, four Peers, seven Presidents

of the Court, thirteen Counsellors of the Grand Chamber, and fourteen public functionaries; or that at last, when the world had grown weary of them, Pope Clement XIV. was compelled to issue the famous Bull of suppression which cost him his life. It is dated 21st July, 1773, and proceeds in the following emphatic terms:—"We, after mature counsel and with certain knowledge, and by the plenitude of the Apostolical power, extinguish and suppress the aforesaid Society . . . We abrogate and annul its statutes, rules, customs, decrees, and constitutions, even though confirmed by oath, and approved by the Holy See or otherwise . . . We declare all, and all kind of authority, the General, the provincials, the visitors, and other superiors of the said Society, to be for ever annulled and extinguished."

We shall now quote a few brief extracts from published accounts of the expulsion of the Jesuits from various countries:—

The decree for their banishment from France dated 29th Dec. 1594, states:—"We declare them to be corrupters of youth, disturbers of the public repose, and enemies of the King and State."

The decree issued by Queen Elizabeth, 18th Nov. 1562, pronounces that the Jesuits, "the advisers of the new conspiracies formed against her person, had sought to instigate her subjects into insurrection—had carried on monopolies in order to aid such revolt—had stirred up foreign princes to associate for her destruction . . . and had undertaken by their discourses and writings to dispose of her Crown."

In their expulsion from Russia, by a ukase of the Emperor Alexander, dated 18th March, 1820, it is set forth that "they (the Jesuits) plant a stern intolerance in the minds of their votaries . . . They destroy social happiness by dividing families. Their efforts are directed solely to their own interests and promotion; and their statutes furnish their consciences with a justification of every refractory and illegal action."

After a suppression of 41 years, Pope Pius VII.—being in a sea of political trouble, "tossed and assailed," as he said, "by continual storms," gladly availed himself of the proffered help of these "*vigorous and experienced rowers*," as he called them, "to break the waves of a sea which threaten every moment shipwreck and death"—restored the Order by the Bull "*Solicitudo Omnium*," dated 7th Aug. 1814.

From the time of their restoration they have made rapid progress, especially in England. According to a Parliamentary return made in 1830, there were 59 professed Jesuits in Ireland and 117 in England, although the "Catholic Relief Act" had just been passed, which forbade, under heavy penalties, any man to make or to receive vows in England, or to come into England after having made such vows elsewhere. Crétineau observes, "The Jesuits felt that such a law was enacted against themselves, but they made little account of it."*

* Vol. i. vi., p. 89.

Since their recent expulsion from France, they are swarming throughout England and Scotland; in London alone they have at least 44 establishments. At Stoneyhurst, Clongowes, and other colleges, they are training hundreds of adherents, clerical and lay. There is little room to doubt that there are Jesuits in the Church of England and other Protestant denominations, professing to be zealous ministers of the Gospel. They are also in Protestant institutions as teachers of youth, and as tutors in private families. They act as editors of newspapers, and fill places of trust in Government offices and departments. They are in the army and in the navy, and are, no doubt, also exerting themselves in the present agitations in Ireland and in England against law and order, the settlement of property, and our national institutions. They also act as bankers and lawyers, in short, in every department of social and national life. It has just been announced that they have purchased the Imperial Hotel and grounds at Jersey for a Jesuit seminary—that they have taken a lease of the Corbet Hotel, Aberdovey, for a large school—that they have purchased the Flint county gaol, and that they have secured Hales Place, near Canterbury. Never, since the Reformation, has England been in such danger from these unscrupulous conspirators. One who had been eight years in a Jesuit college—the Abbé Arnauld—said, “Do you wish to excite troubles, to provoke revolutions, to produce the total ruin of your country? CALL IN THE JESUITS!” And the late Lord Palmerston testified before the House of Commons in 1858, referring to his action with respect to the withdrawal of the Jesuits from Switzerland,—“*That the presence of the Jesuits in any country, Catholic or Protestant, was likely to disturb the political and social peace of that country.*” Adding, “*I maintain that opinion still, and I don't shrink from its avowal.*”^{*} In the face of such facts, and the testimony of history for the past three centuries, it becomes every Englishman to use his utmost efforts, at elections and otherwise, to call upon their representatives in Parliament to insist that the laws of the land shall be put in force, and that every Jesuit shall be banished the Kingdom.

Dates of the Expulsions of the Jesuits.

The Jesuits at Cologne laid down this rule in *Censura Colonienſi*, fol. 132: “If any man examine the doctrine of the Pope by the rule of God's Word, and seeing it is different, chance to contradict it, let him be rooted out with fire and sword.” Walsh, *Irish Rematra*. Treat. 4, page 61, Gibson's *Preservative from Popery*, vol. xv., page 8.

1534. August 15. Society of Jesuits was founded by Ignatius Loyola.

1540. September 27. Conditionally sanctioned by Bull Paul III.

1548. Unconditionally approved by him.

^{*} *Times*, April 23rd, 1853.

1546. College established at Gandia in Spain, by Francis Borgia.
1549. Mission to Japan by Xavier.
- Before 1556. Established in France, Spain, Portugal, and Germany, and missions sent to the East, Africa and America.
1557. Mission to Abyssinia.
1558. Constitutions published.
- 1558-65. Their General, Lainez, takes part in Council of Trent.
1580. July. Missionaries sent to England by Gregory XIII. (Campion, Edmund, and Parsons.)
1584. Banished the kingdom by Act 27 Eliz. c. 2.
1585. January 15. Commissioners appointed by Queen Elizabeth, with power to banish them.
1594. December 29. Banished from France by decree of Parliament of Paris.
1595. January 7. Confirmed by royal edict.
1608. Established a college at Galata.
- End of 1608. Recalled to France by Henry III.
1604. January 2. His letters patent for their restoration registered by Parliament of Paris.
1605. Take part in Gunpowder Plot.
1606. May 9. Expelled from Venice.
- Soon after 1600. Settled in Paraguay.
1619. Sent by Emperor Ferdinand II. to overthrow Protestantism in Bohemia (Thirty Years' War).
1628. Expelled from Turkey, but re-enter it.
1632. Expelled from Abyssinia.
1650. Oppose the Jansenists in France.
1656. Attacked by Pascal in the *Lettres Provinciales*.
1657. Re-admitted to Venice on request of Alexander VII.
1678. Accused of conspiracy by Titus Oates (in Popish Plot).
1759. September 8. Expelled from Portuguese territories by King Joseph.
1762. August 6. Their teaching prohibited and societies dissolved by Parliament at Paris.
- 1762-3. And by other Parliaments of France.
1764. November. Suppressed in France by edict of Louis XV.
1767. April 2. Expelled from Spain by Charles III.
1767. November 5. Expelled from Naples.
1768. February 7. From Parma.
1768. From Malta.
1768. Suppression demanded by France, Spain, Portugal, and Naples.
1778. July 21. Dissolution by brief of Clement XIV.
1801. Permitted to have colleges and schools in Russia by Pius VII.
1804. July 30th. And in Kingdom of Two Sicilies by brief.

1814. August 7. Re-established by Pius VII.
 1815. Re-admitted to Spain, by Ferdinand VII.
 1817. January 1. Expelled from Petersburg and Moscow, by Emperor Alexander.
 1820. March 25. From Russia.
 1820. Re-admitted to Sardinia.
 1828. June. Their schools and colleges in France closed by Charles X.
 1804. July 30. And in Kingdom of Two Sicilies by brief.
 1814. August 7. Re-established by Pius VII.
 1815. Re-admitted to Spain, by Ferdinand VII.
 1817. January 1. Expelled from Petersburg and Moscow, by Emperor Alexander.
 1820. March 25. From Russia.
 1820. Re-admitted to Sardinia.
 1828. June. Their schools and colleges in France closed by Charles X.
 1829. April 18. Prohibited in England, by Act 10 George IV. c. 7.
 1836. October 2. College of the Propaganda placed under their charge by Gregory XVI.
 1847. September 3. Expelled from Switzerland.
 1848. March 1. From Genoa.
 1848. March 11. From Naples.
 1848. March 29. Expelled from Papal States by Pius IX.
 1848. May 8. From Austria by Ferdinand.
 1848. July 31. From Sicily.
 1849. Return to Rome.
 1854. To Austria.
 1868. October 8. Suppressed in Spain, by Provisional Government.
 1872. July 4. By Act of German Parliament, expelled from the German Empire.
 1880. March 30. Re-expulsion from France.

The Jesuits in Jersey.—Proposed Bill to Prevent Settlement.

The following is a translation of the bill introduced into the "States" of Jersey, and which has been read a first time:—

Proposed Bill relative to Establishment of Jesuits and other Religious Orders in this Island.

STATES OF JERSEY.

Seeing that by a certain Act of Parliament entitled "An act for the relief of his Majesty's Roman Catholic subjects" 10 G. IV.,

Cap. 7,—All Jesuits, or members of the congregation of Jesuits, are prohibited from establishing themselves in the kingdom, or from disseminating or teaching their opinions therein, under penalty of banishment therefrom ;—

Seeing that by certain Acts of the States, under date October 18, 1842, the States unanimously resolved to petition the Governor General to forbid the establishment in the island of certain members of the congregation of the Jesuits who had informed him of their intention of settling therein ;—

Seeing that certain laws affecting the Jesuits and other religious orders of the Romish Church, recently enacted by the French Chambers, are on the eve of being put in execution, and may have the effect of inducing certain members of the said orders, and said congregation to seek establishments in this island ;—

The States, in order to meet such eventualities, have resolved to pass the following rule, and that it shall have the force of law :

ARTICLE I.

No Jesuit, or member of the company of Jesuits, shall be allowed residence in this Island ; or to establish therein any institution whatsoever, be it termed school, seminary, college, community or brotherhood, under penalty of summary expulsion, both of themselves and any of their coadjutors or assistants.

ARTICLE II.

It is equally forbidden to any members of any Religious Order whatever, bound by monastic vows, to establish any of the aforesaid Institutions in this Island without the permission of the State under penalty of fine, not exceeding £50 sterling, from every individual member of any said Order so offending by neglecting or refusing to ask for the aforesaid permission.

ARTICLE III.

The provisions of the Articles I. and II. shall not be applicable to institutions of women bound by monastic and religious vows, and living in communities ; nevertheless, any house, community or school, at present established or that may be established in this island under direction of the said nuns, shall be open to visitation at any time, and as often as required by such persons as shall be therefor appointed by the State.

ARTICLE IV.

The Committee named in Article III. shall be composed of —.

ARTICLE V.

The fines levied under above ruling shall be equally divided between the informers and the Hospital. (Hôpital Général).

A Practical Suggestion for Protestant Efforts.

My Dear Dr. Badenoch,—It has often occurred to me that you might sometimes have opportunity of putting forward a thought that presses on my mind.

I fear there can be little doubt that in the approaching struggle between the higher and lower classes—of which we see such an abundance of evidence on all sides of us—the destitute classes, will by the mere force of circumstances, be made to swell the criminal ranks.

Believing to the full that the rescue work of the last quarter of a century, has, by God's mercy, averted insurrection hitherto, I cannot but fear that the progress is too slow to cope with all the causes of mischief now so actively at work, especially the undermining of Protestant truth.

It seems that if those who have capital at command, and not merely income out of which to contribute, would spend a portion of their capital on this object, the result, humanly speaking, would be more rapid.

For instance, if £10 would by God's blessing distribute a certain amount of knowledge of the great principles of the Reformation on which there depends alike the national greatness and the purity of home life, both equally attacked by Romish error, £300, if laid out at once, would produce a proportionate increase of result, *i.e.*, the capital would do as much work at once as the interest would accomplish in 30 years—while all the persons still left exposed to error are daily open to the danger of absorption among the enemies of our faith and are themselves augmenting and reproducing the evils of indifference and recklessness which are fast undermining the frame work of Society. Yours very faithfully,

C. H. B.

Oct., 1880.

The Bible alone the Supreme Rule in Faith and Morals*: Prize Essay.

Belief and rational belief are not co-extensively predicable. There is many a professed Christian who "can give no other reason for his being so, than that he received the religion he professes from his

* This is the essay which gained the prize offered at the request of the Protestant Educational Institute by Mr. Ashbury, late M.P. for Brighton. The author is Mr. W. R. Olding, B.C.L., Brighton.

parents, and they from theirs, and so on, for many generations back." (1) The entertaining of this ground of belief as sufficient and all-sufficient is, in the instance of Christianity, very impeachable. It may, indeed, be alleged that "veracity and a disposition to believe, are corresponding principles in the nature of man; and, in the main, these principles are so adjusted that men are not often deceived;" (2) or it may be argued that "man is so constituted that the knowledge he can acquire through his personal experience is necessarily very limited, and, unless by some effective provision of Nature he were enabled, and, indeed, compelled, to avail himself of the knowledge and experience of others, the world could neither be governed nor improved." (3) Is that, it may be enquired, and plausibly, an ill-based faith, which, though deriving origin "from authority, by imitation, and from a habit of approving such and such" principles "inculcated in early youth," receives confirmation in ripening years from "continual accessions of strength and vigour, from *censure* and encouragement, from the books read, the conversations heard, the current application of epithets, the general turn of language?" (4) The force of the argument dissipates on perception of its fallacious *generality*. There may be, there are, occasions when belief may be properly adhered to, though the believer be unable to adduce *any* ground of belief. But the nature of the evidence of which a subject admits must, it is clear, be ascertained previously to the determination either of the unnecessariness of evidence, or of the sufficiency of the evidence offered. (5) The relations obtaining between mental conceptions and the notions deducible therefrom, do not require that kind of evidence that the states of real existences demand. That belief which is ultimately resolvable into trust in the authority of the senses, is *toto cælo* different from that seeking its support in consciousness. I am not indisposed to assent to the view, so current in Dr. Chalmers's writings, that "to be impressed rightly" by a "belief, it is not necessary that we should be able to state the grounds of it." (6) "Just spirits will often perceive, and rightly, by a sort of instinct, while others might fail in giving the right account of this perception. It is thus that peasants may be in the right while philosophers are in the wrong—the one right in the direct business of the understanding; the others wrong in the account which they give of that business. There is a most important difference here between the direct and the reflex . . . It is exemplified in the mental processes of childhood, which lead by a right pathway to a valid result—yet to trace and describe that pathway were the most difficult of all achievements

(1) Archbp. Whately.—*Introductory Lessons on Christian Evidence*, p. 11.

(2) Lord Kames.—*Essays on the Principles of Morality and Nat. Rel.*, Part I. p. 229.

(3) Best.—*Principles of the Law of Evidence*, p. 13; and see 1 Greenleaf, *Evid.* § 7.

(4) Paley.—*Moral and Political Philosophy*, Book i. c. 5.

(5) See *Essays and Reviews*, Essay iii. On the Study, &c., p. 97, "When we take into account the nature of the objects considered, the distinction is manifest and undeniable," &c.

(6) Chalmers.—*Christian Evidences*, Vol. i, p. 127.

—so that what an infant does easily and well, might require for the adequate description of it all the nomenclature and analysis of the most profound philosophy.”⁽¹⁾

But, in the first place, the contention of Chalmers does not suppose any belief to be unfounded upon evidence. Some of the instances he adduces demonstrate the belief, for which no reason can be offered by the believer, to be built on the soundest foundation, to be capable of most conclusive proof. This is paradoxical. But the demonstration of its truth is, of course, totally independent of its truth. However, it seems not improbable that the rapidity of the mind's most familiar, and more especially of its inferential, processes offers the desired mean of demonstration. For that the memory is unable to retain the momentary associations through which it successively passes, is a proposition deriving colour and countenance from our unconsciousness of the processes we undergo in every instance of vision. And, in the second place, to entertain a belief on good though unpleadable grounds is very different from entertaining belief on an inconsiderable ground. Beliefs of the former kind are uniform, universal—the circumstance of the diversity of faiths is alone sufficient to invalidate the very basis of belief put forward in the latter case. The evidence of the truth of Christianity is not incapable of expression; it finds in every language suitable exponents. Peculiarly discreditable, then, is hereditary faith to a religion emphatically “brought in, in opposition to all Pagan religions, by means of the reasons given—the *evidence*, which convinced the early Christians that the religion did truly come from God;”⁽²⁾ peculiarly unacceptable to the God of that religion which commands that we “be ready always to give an answer to every man that asketh” of us “a reason of the hope that is in”⁽³⁾ us.

Scriptural injunction is sufficient to remove all fearfulness that the lawful mysticism attaching to religion will be endangered through search of evidence: the consciousness of truthfulness cannot be destructive of truth or any relations springing from it. While, therefore, the distinction drawn between the capability of the popular mind to apprehend truth and to expound the processes of truth—a distinction pervading every branch of mental philosophy—discovers a fit application in rebutting the insinuation that the value attached to the Bible by one unable to *render* adequate reasons for the value he attaches to it savours of superstition; while this is so, no less is it true that ascertainment of the grounds of belief, analysis of the constituent elements thereof, and the marking of the force attributable to the combination of distinct evidences is, so far as the nature of that belief permits, incumbent, to the degree of opportunity furnished, on all entertaining and professing that belief; and that the subject suggested by the present thesis consistently admits of both kinds of evidence—of the evidence of consciousness, and of

⁽¹⁾ Chalmers.—*Inst. of Theology*, Vol. i. p. 155.

⁽²⁾ Whately.—*Introductory Lessons on Christian Evidence*, p. 17.

⁽³⁾ 1 Peter iii. 15.

the evidence of the senses (including testimony)—is largely insisted on by those, even, whose voices are not ever to the maintenance of that we maintain. "When a reference is made," says a writer in *Essays and Reviews*,⁽¹⁾ "to matters of *external fact* (insisted on as such) it is obvious that reason and intellect can alone be the proper judges of the evidence of such facts. When, on the other hand, the question may be as to points of moral or religious doctrine, it is equally clear other and higher grounds of judgment and conviction must be appealed to. In the questions now under consideration, *both* classes of argument are usually involved."⁽²⁾

"Be always ready to give a reason for the hope that is within you"—a reason, therefore, for *faith* in that whereon the stability or instability of hope is dependent and by which it is conditioned. Apology is thus obviated, though the seemingly doubtful relevancy of our introductory matter would otherwise demand justification.

"It was, I think, a very good old custom never to enter upon the discussion of any scientific problem, without giving beforehand definitions of the principal terms that had to be employed."⁽³⁾

Pursuing this "good old custom" and to gain a better appreciation of the value of the entire phrase (The Bible alone, &c.), and of the relations of its several parts, we will *seriatim* consider the value of the principal parts, and of the entirety.⁽⁴⁾ The only vocables to which particular attention will be paid (for a laboured view of words of usual and unambiguous acceptance can answer no adequate purpose) are Rule, Faith and Morals. Whatever observations it may be proper to make on the extensiveness or limitation of the term "Bible" will find a more apt position under the head treating of the *Canon*.

There would be little difficulty in offering a definition of "rule, faith, morals," were it not for the ambiguities clustered, rather as excrescences than legitimate fruit, about the terms. To attach a meaning, a reasonable meaning, to a word does not, unfortunately, ensure this—that the propositions affirmed or denied respecting it have the same signification as, or have an adverse signification to, those affirmed or denied respecting it by others and intended to

(1) p. 97.—On the Study of the Evidences of Christianity.

(2) I am aware that "a favourite argument of Mr. Newman's to prove an external revelation impossible is, that such a revelation must appeal to the conscience in witness of its truth; and since it appeals to the verdict of man's moral faculties, it cannot authoritatively guide and direct those faculties themselves;" but I am also aware that "the mistake involved in this fallacy is that commonplace metaphysical solecism which confounds *capacities* with *notions*," and that it is the having "of those faculties which, it is so strangely said, render a revelation impossible, that alone makes it possible." F. Newman.—*Phases of Faith and Reply to Eclipse of Faith*, passim, *Quarterly Review*, No. cxc. vol. xcv. p. 488. June, 1864; and Rogers.—*Defence of the Eclipse of Faith*, p. 83.

(3) *Contemporary Review*, May, 1878, pp. 213-4. Prof. Max Müller *On the Origin, &c.*

(4) "Pieced as thou must break,

To separate contemplation, the great whole."—BYRON, *Childs Harold*, iv. 157.

bear a like or contrasted meaning. It is necessary, therefore, to ascertain not merely the general sense, but the particular sense in which each term is employed, and to distinguish its original and derivative, its vulgar and technical forces.

In considering the sense proper to be given to the word "rule," etymology may not improperly be pressed into service. "Rule" is evidently derived from *regula*, a straight piece of wood, and that in turn from *rego*, the primary meaning whereof is apparently to "steer."⁽¹⁾ The idea at the root of both these notions is rather that of *determining the course*; and consistently with such current idea are the various derivatives and later significations connected with these words. Thus the determination of boundaries, the governance of a state, the forcing power of a piston-rod, and various kindred applications, are to be found in our own or in the Latin, or in the French language. An instructive use is that assigned to "Rule" in the phrase, "Rules of the King's Bench Prison," a phrase denotative of "certain limits without the walls, within which prisoners in custody are allowed to live, on giving security to the marshal, not to escape"⁽²⁾. The general sense, however, is restrained in the phrase "Rule of Faith" within such bounds (or approximately so) as the following definition of Worcester⁽³⁾ necessitates, to wit:—"A precept by which the thoughts or actions are directed, or according to which something is to be done — adducing Tillotson in instance: "We owe to Christianity the discovery of the most certain and perfect *rule* of life."

A more important investigation is offered in seeking a solution to this question:—Whether does a rule imply a sanction, or whether may a rule be of arbitrary imposition? The enquiry is important inasmuch as whatever degree of force may be justly attributable to the conveniency of embracing the most correct rule, or even to the obligation arising merely out of the chiefest convenience and expediency, it cannot be doubted that *that* which carries with it a direct sanction, and which is armed with enforcing puissance must, its rectitude being ascertained, obtain a very much wider recognition of, and practical submission to, its authority.

It will not be necessary to insist that a term engendering a series of words indicative of the *kingly* person, state, appurtenances, &c., must itself be largely fraught with the germinal idea of regality. It will not be necessary, because the evidence of *use* is at hand, and more satisfactory. Thus, it having been stated that the Talmud "obtained a hold and *authority* which its authors never intended," the writer quickly adds, "This applies of course, to its legal portions; the legendary portion, the *Haggadah*, was poetry, imaginative fancy."⁽⁴⁾ Now the "legal portion" is distinguished from the *Haggadah* by the name of "Halachah," the signification whereof is Rule, and "finds

(1) Müller.—*Science of Language*. Vol. ii. p. 233.

(2) Jacob.—*Law Dict.*, Ed. 1797. Vol. ii. tit. *Rule of Court*.

(3) *Dict.* Ed. 1859.

(4) Polano.—*The Talmud*, pp. 9, 10.

a vast field in the Levitical and ceremonial laws." (1) Indeed, it will be found that the application is regarded as properly extended to all those *uniformities* which it is a primary design of law to secure, and that generally "rule" and "law," are synonymous, or at least, differenced only by this consideration—that "law" implies a higher sanctity, and is a term not to be used on such light and trivial occasion. (2) The quotations here following go to this idea (3)—"The rule of expediency is deficient in one of the first requisites of a moral law—obviousness and palpability of *sanction*." "Our Creator has given direct laws, some general and some specific. These are of final authority. But He has also sanctioned, or permitted an application to, other rules; and in conforming to these, so long as we hold them in subordination to His laws, we perform His will. . . . Some of these subordinate rules of conduct it will be proper hereafter to notice, in order to discover how far their authority extends," &c. This is the language of Jonathan Dymond, and these two points are observable therein: (I.) A tendency to relegate "rule" to *subordinate* or secondary commands; and (II.) A tendency to apply "rule" to *conduct*. The authority of the Jurisconsult Austin is peculiarly considerable in the determination of the *proper* sense of words he has undertaken to analyse:—"A law, in its most general and comprehensive acceptation in which the term, in its literal meaning, is employed, may be said to be a rule laid down for the guidance of an intelligent being by an intelligent being having power over him." . . . "Every law or rule (taken with the largest signification which can be given to the term *properly*) is a *command*. Or, rather, laws or rules, properly so called, are a *species* of command." . . . "The ideas or notions comprehended by the term *command* are the following:—1. A wish or desire conceived by a rational being, that another rational being shall do or forbear. 2. An evil to proceed from the former, and to be incurred by the latter, in case the latter comply not with the wish. 3. An expression or intimation of the wish by words or other signs." And speaking of the three terms command, duty, sanction, the same author observes:—"Each of the three terms *signifies* the same notion; but each *denotes* a different part of that notion, and *comotes* the residue." . . . "A law, properly so called, may be defined in the following manner. A law is a command which obliges a particular person or persons. But, as contradistinguished or opposed to an occasional or particular command, a law is a command which obliges a person or persons, and obliges *generally* to acts or forbearances of a *class*. In language more popular but less distinct and precise, a law is a command which obliges a person or persons to a *course* of conduct." The Pandects (4) define:—"Regula est quæ rem quæ est breviter narrat. Non ut ex regula jus sumatur, sed ex

(1). Polano.—*The Talmud*, p. 1.

(2). Stubbs.—*Constitutional History of England*, Vol. i. p. 574.

(3). Dymond.—*Essays*, p. 20. *Ibid.* 23, 24. Austin.—*Province of Jurisprudence Determined*, p. 88, &c.

(4). *De Reg. Jur.* l. 1, pr. Paulus.

jure quod ex regula fiat. Per regulam igitur brevis rerum narratio traditur et ut ait Sabinus quasi causæ coniectio est quæ simul cum in aliquo vitiata est perdit officium sum." The rendering of Phillimore is capable of full justification, and runs thus. ⁽¹⁾—"That is a rule which concisely states the actual doctrine of the case. ⁽²⁾ The law is not taken from the rule, but the rule is made by the law. A rule, therefore, delivers a compendious decision of the point at issue, and is, as Sabinus says, a succinct explanation of the principle by which the cause should be governed; but an exception puts an end to its efficacy." (La règle, pour peu qu'elle soit mal appliquée en quelque chose, devient inutile et ne décide rien.) The opinion of Lord Bacon, "It is not in the rule that we are to look for the reason of its being established; it indicates, but does not create the law" ⁽³⁾—is in conformity with the Digest. To sum up—"Rule" importeth these several notions:—1. Intelligence in the promulgator. 2. Intelligence in them subject to the rule. 3. Promulgation or expression. 4. Generality of application. 5. Obligation and sanction. 6. Superiority in the promulgator. Of these notions some are contained or implied in others; for the purposes of this paper, however, alike sufficient accuracy and facility of touch-stone reference are thereby secured. A "rule" is therefore, *that species of command cognisably laid down by an intelligent superior which, being addressed to an intelligent person or persons upon whom it is obligatory, applies to a course of conduct and is enforceable by sanction.* The distinction admitted by a grammarian ⁽⁴⁾ of note would seem to controvert this position:—"The *precept*," he states, "derives its authority from the individual delivering it: the *rule* acquires a worth from its fitness for guiding us in our proceedings; the *law*, which is a species of *rule*, derives its weight from the sanction of power." The suggestion, however, of a want of *authority* conveyed in the distinction taken between "rule" and "law" is compensated or covered by the mode of distinguishment. That the notions of "authority" and "generality" do appertain to the term appears from other parts of the same author. "'Govern,' 'rule,' 'regulate'—the exercise of authority enters more or less into the signification of these terms;" and again, "The *guide*, in the moral sense, as in the proper sense, goes with us, and points out the exact path; it does not permit us to err either to the right or left: the *rule* marks out a line, beyond which we *may not go*; but it leaves us to trace the line, and, consequently, to fail either on the one side or other;" and then, entering into the subject of dis-

⁽¹⁾ *Principles and Maxims of Jurisprudence*, R. 18.

⁽²⁾ See Phillimore in *loc. cit.* and Potheri. *Pand.* lit. 50. lit. 17. 1. and the annotations of Gothopedus thereon:—"Regulis, id est sententiis, definitionibus." And he compares *regula* with the *Aphorisms* of Hippocrates; the *Postulates* of Geometry, &c. &c.

⁽³⁾ *De Augmentis*, viii. 385.

⁽⁴⁾ Crabb.—*English Synonyms*, Vide Refs. in Index, vol. *Rule*.

cussion, he exemplifies :—"The Bible is our best *guide* for moral practice; its doctrines, as interpreted in the articles of the Christian Church, are the best *rule* of faith."

Logomachy has waged around few words more unintermittently than it has around the word "faith."⁽¹⁾ We do not propose to enter into any formidable disquisition either upon its nature or definition; that is rendered superfluous under the connection whereinto it here enters. "Faith, in Latin, *fides*, from *fido*, to confide, signifies dependence upon as here . . . it is a permanent disposition of the mind."⁽²⁾ Such is the general notion that term imparts: its particular value is determined by the author of the Epistle to the Hebrews:—"Faith is the substance of things hoped for, the evidence of things not seen" (³)—that "which substantiates or realizes the things that we hope for, and which makes plain to our conviction the things we do not see."⁽⁴⁾ "Graphically and beautifully," affirms Dr. John Young, "faith is said, by an inspired penman, to *substantiate* things hoped for; that is, by its all-absorbing force, to give them, to our sensibilities, the solidity of a real presence. Graphically and beautifully, it is said, to *evidence* things not seen, "that is, to bring them out into clear light, and to present them before our eyes. But *evidence* meaning *proof*," merging explanation into argument, he continues, "of its objects, in any possible, intelligible sense, it can furnish none. The mere act of believing or confiding in anything, in itself, is of no value at all. All the value that can belong to it depends entirely on the grounds on which it is based. Faith merely takes hold of that which *has* been seen to be true, which, *previously and on other grounds*, has been seen to be true."⁽⁵⁾ The distinction here taken is authorized by the use of the language, for "the word *evidence* signifies in its original sense the state of being evident, *i.e.*, plain, apparent, or notorious. But by a beautiful and almost peculiar inflection of our language it is applied to that which tends to render evident, or to generate proof."⁽⁶⁾ And the meanings appropriated to "*evidentia*" and "*probatio*," to "*evidence*" and "*preuve*" demonstrate that we are not singular in applying a word of like etymology to a like purpose. "*Evidence is any thing offered to a jury, containing in itself unsemblance de verity*, 2 Sid. 145 per Witherington C. B. Hill, in the

(1) "It is not here proposed to consider in any manner whatsoever the meaning of the term 'faith' in the signification it may have when employed with 'saving,' or when said to be 'necessary to salvation;' that is, we shall not consider in how much of or in what truths taught by the Bible belief is essential to salvation. Godwin.—*Faith*. Romaine.—*Treatise of Faith*; or any such writers, as Flavel, Fuller, or Jeremy Taylor.

(2) Crabb.—*Synon.*, loc. *Belief*.

(3) Hebrews xi. 1

(4) Chalmers' Works, Vol. xii. p. 459. Introduction to Hale's *Treatise on the Faith and Influence of the Gospel*.

(5) *The Province of Reason*. p. 287.

(6) *Best*.—*Evidence*. § 11.

case of Olive v. Guin cites Plow. Com. 408. *Scholastica's Case*."⁽¹⁾ Again :—" Probationes detent esse evidentes (i.e.) perspicue et faciles intelligi." ⁽²⁾ While, however, the genius of the language does not negative the criticisms of Dr. Young, it may be doubted whether it is not impeachable under other considerations; but into the degree of its justness we decline now to enter. Max Müller has put forth a definition of "the subjective side of religion, or what is commonly called faith," in these words :⁽³⁾—"Religion is a mental faculty (or potential energy) which, independent of, nay, in spite of, sense and reason, enables man to apprehend the Infinite under different names and under varying disguises. Without that faculty, no religion . . . would be possible." "The principle of faith, viewed as a purely intellectual act, is utterly inoperative upon the character, but viewed as a moral act, or having a reference to moral truth, it is followed by specific moral results, which, however, can only be obtained by a distinct recognition of the truth believed as holding some relation to our condition, either immediate or prospective."⁽⁴⁾ Acquiescence of the understanding in the dogmata of any sound or recognised creed, and that which brings the future and the yet unseen of revelation so home to the mind, as that the mind is filled with a sense of their reality, and actually proceeds upon it—each of these is faith; the faith denoted by them is generally regarded as different in kind. I think that general opinion ill-formed. In the simplest acceptation it (faith) is equivalent to belief—a term held by Dugald Stewart to be incapable of definition and catalogued with "sensation, judgment, will." "All that can be done," he adds, "in such cases is to describe the occasions on which the operation takes place, so as to direct the attention of others to their own thoughts."⁽⁵⁾ "There is a certain peculiar manner of perceiving objects, and conceiving propositions, which, being a simple feeling, cannot be described, but is expressed by the word belief."⁽⁶⁾ Is not belief, the regarding as true, and is not that (and, as I opine and shall later have occasion to show, and that only) regarded as true, of the truth whereof evidence is before the mind, whether presented to it, or arising out of the relations of its own nature? And does not that appear true, has it not "un semblance de verity," which appears more probable than improbable to the mind which, if arithmetically represented, would bear a greater ratio than the half of unity to unity? If this be so, then that which appears to the mind probable is believed is the object of faith. And this faith is founded in, and proceeds upon, the actual evidence presented to the mind, or before the mind—the actual evidence, and not all possible evidence. Now, wherein is this

⁽¹⁾ 12 *Viner Ab. Evid. N. a.* pl. 1.

⁽²⁾ *Ibid.* pl. 3. and *Coke Littleton*, 283a.

⁽³⁾ *Introduction to the Science of Religion*, p. 17.

⁽⁴⁾ Gardner.—*Faiths of the World*, vol. *Faith*.

⁽⁵⁾ *Elements of the Philosophy of the Human Mind*, Vol. ii. p. 16. (Works, Vol. iii.)

⁽⁶⁾ *Kant's—Encyclo.* Vol. ii. p. 224.

faith or belief differenced from the faith that induces him who hath it to override temptation? The faith of this man is such that his belief operates—operates under circumstances calculated to hinder its operation, its out-working. But in what mode can circumstances tend to hinder the appropriate result of belief except in this—that they carry evidence entering into competition with the belief, or, rather, with the evidence upon which the belief has proceeded? There must be a degree of homogeneity, there must be scope for competition. If, then, the temptation be so clothed as to offer evidence in its action, upon the desires or otherwise, that it is at once realizable and more suitable to the nature of the man to pursue that temptation than to decline it, though the memory urge that it has truths stored, which if sought out would disallow such pursuit—how, the evidence *at the moment of yielding* to temptation, being preponderant for so yielding as the preferable course, can it but result that the temptation is not in vain? The argument is briefly this—a man has a belief of the truth of somewhat, a belief represented by the ratio of five to eight as to its intensity; and *either* new conditions are introduced and the belief is reduced, when the forces *now* operative on the mind are resolved, to a degree of strength represented by a ratio of say three to eight, or an independent matter is argued by the mind and belief represented as to its intensity by the ratio of seven to eight (on the evidence the mind suffers to be brought before it) is entertained, and the beliefs represented by the respective ratios of five and seven to eight come into opposition—in *both* cases the belief, though called upon to execute itself, or though the mind be called upon to discover for it a fit exponent in action, will not meet with its appropriate satisfaction. For, in the one case, the belief will have been expended though subject to revival; and in the other, the belief will be suspended under the influence of the greater confirmation attaching to the opposing belief. Inasmuch, therefore, as every act proceeds upon that which is then in amplification or sign before it, an operative belief is but a comparatively strong belief. This, the censures of our Lord upon the littleness of the faith of some, the instances adduced in the Hebrews with the *view of encouragement* of the faith of others, to the accomplishing of great deeds, and the relation obtaining between the opinions or knowledge, *affections* and active powers of man severally confirm. Under this view that distinction which has been admitted between belief and faith—to wit, the greater permanency ⁽¹⁾ of the latter; those injunctions of the sacred Scriptures so frequently urged that we consider, look, reason, remember—derive a meaning and importance not otherwise well appreciable. For that which is constantly the subject of mental view will, through more easy association, present itself wherever a quickened conscience stands in need of the countenance of its support, and a more violent dislocation of the

(1). And this permanency is, after all, rather an accident universally attaching to faith, than an essential element of faith. It attaches universally in accordance with the laws (*sensus latiori*) of association and of memory.

moral organism must be undergone in rejecting the intimation that there is that within the grasp of the mind which *has* a bearing on the contemplated act of forbearance. The comparative *distances* and charity, as well as sensibility, of *memory*, adds another element in the computation of the importance of having ever ready a measure and applicable sign of value, wherewith to confront the promptings of the tried spirit—another phase, and one complimentary to the fulness of the importance of distinctive *faith*. Faith, therefore, is a permanent belief—belief, the evidence of which is so interwoven with the thoughts as to be ever readily producible.

In treating of the principles of morals, there are two questions to be considered. "First, wherein does virtue consist? . . . And secondly, by what power or faculty in the mind is it that the character, whatever it be, is recommended to us?" Chalmers, distinguishing between Moral and Mental Philosophy:—"In its primitive and right meaning, moral stands opposed to vicious or immoral, and so is tantamount to the virtuous or good in character." ⁽¹⁾ Dugald Stewart evidently considers the moral faculty that faculty which is concerned with "the contemplation of what is *right* or *wrong* in conduct." ⁽²⁾ Agreeing closely with the lexicographers who variously equate "morals" and "manners," the doctrine or practice of the duties of life; "course of life." ⁽³⁾ "The name *morality* (or *morals*)," writes the Jurist Austin, "when standing unqualified or alone, denotes indifferently either of the following objects: namely, positive morality *as it is*, or without regard to its merits; and positive morality *as it would be*, if it conformed to the law of God, and were, therefore, deserving of *approbation*." ⁽⁴⁾ Rejecting the former of these uses as evidently indifferent to the scope of the thesis, *quid oportet* becomes the question for resolution, in its application, not to opinion or belief, but, to action and to conduct.

The principal terms are now dealt with: it remains to discover their value under the relationship wherein they mutually stand. And here little difficulty is presented. It will not be *necessary* to consider the force particular writers have attributed to any expressions discussed, but the strength of righteousness so rejoices in the light, that a brief paragraph may be not unjustly in part constituted by the array of selected authorities.

"The Rule of Faith is the test by which we ascertain the *character* of revelation, the proof of the *fact* being presupposed,"—this is the formal definition advanced by the Rev. H. E. Manning. ⁽⁵⁾ By others the "Rule of Faith" is considered to be "the common standard to which contending parties may lawfully appeal with the view of

⁽¹⁾ *Moral and Mental Philosophy*, ch. i. § 1.

⁽²⁾ *Outlines of Moral Philosophy*, pt. ii, ch. vi. § 1. art 1.

⁽³⁾ Chambers's *Etymological English Dictionary*, V. *Moral*; and Worcester V. *Morals*.

⁽⁴⁾ *Province, &c.*, p. 90, and *Ed.* p. 175

⁽⁵⁾ Appendix to *Sermon on Rule of Faith*.

settling the Truth ; " (1) "The Standard of Appeal," (2) the measure of True and False Doctrines (3). In a distinct employment Rule and *Analogy* of Faith are equated. We are now, therefore in a position to gather the fruits of our investigation; an investigation somewhat tedious indeed, but withal of this purpose and end, that it admits of immediate application to those various matters, obtruded on the notice as proper to be the rule of faith and morals, and avoids the possibility of regarding the question under diverse views, as occasion may temptingly suggest.

The rule of faith may in perfect consistency with, nay, will necessarily from our previous enquiries be regarded as that we *ought to believe*; the "rule of morals" that we *ought to follow*. The ideas here emphasised are comprehensive—we have unfolded them, but in their breadth they leave us to consider "What is Truth?" "What is Virtue?" Were this the task proposed, we should not have entered upon it—the apparent scope is, however, unequal in its parts and entirety, and the "rule of faith and morals" must be held to intend *one* rule, and, therefore, it becomes our business to seek the answer to the question:—"What is truth in so far as it concerns or is the basis of virtue." (4)

Finally, some observation seems to be requisite on the qualifications reciprocally imposed by the words "alone" and "supreme." The sense apparently is that the Canonical books offer in *their own statements* evidence that is fit (or, on the opposed contention, is *not* fit) to predominate over any and all other evidence, of the truth of the representations put forth by those statements, and that this is a character of evidence in which nought else shares. The question is whether the Canonical books, and whether they only, and whether they in their entirety, should *command* assent and adhesion; assent to the being of things as they (in their just interpretation) are by them represented to be. A further question arises and will be reserved for subsequent consideration, framed with relation to the skeleton of the preceding question, but moulded to the propriety, or the ascertainment of the propriety, of the Bible as a directory of morals. Substituting successively for the Bible the rules alleged to be binding, this more stringent form will embrace the more extensive query in its essential parts, and satisfy the requisitions imposed by the terms of the thesis as now expanded and limited. It is, doubtless, im-

(1) Gardner.—*Faiths of the World*. Vol. i, c. vi. Faith, rule of.

(2) Dr. Begg.—*Hand Book of Popery*. Title to Chapter iii.

(3) By a rule of religious faith, we mean that which authoritatively binds us to belief concerning God, His character and will. By a rule of religious practice we mean that which authoritatively binds us to obey in relation to God and the spiritual world.—Rev Jas. Macgregor.—*Christian Doctrine*.—Intro. § 13

(4) Propriety is, of course, to be judged of with relation to the scope and purpose of an object. The limitations this necessary truth imposes are evident. What *should* be the scope and purpose of a "Rule of Faith and Morals" may be disputed. The opinion of Socrates—that revelation is only to be expected on matters beyond the reach of human investigation—is expressed in a remarkable passage.—*Memoir*, Socrates; I. 1.

practicable to consider the merits of every system, that has found advocates professing that it (the system advocated) is pre-eminently *the* Rule of Faith and Morals; but it will be practicable to consider the merits of the several genera, a species of one of which every such system is. A real principle of division—that is, a division corresponding to essential differences obtaining between its subdivisions—is that which classifies apart those sets of systems—1. that look not to the Bible for any part of their supreme rule of Faith and Morals; 2. that regard the Bible as part only of such supreme rule; and 3. that hold only part of the Bible to, of itself, constitute the whole of such supreme rule. The course heretofore indicated is destructive: the lines of the constructive course will of necessity be limited to this proposition—that the whole Bible is, and is alone, and alone is, the supreme rule of Faith and Morals. Now, whatever the system to which truth may require that precedence be given, it is demonstrable that the Rule of Morals must be sought in the system, wherein the Rule of Faith (the Rule of Faith as a possible basis of a Rule of Morals) is to be found. While, therefore, paying attention primarily to the Rules of Faith, it will be with the consciousness that in labour, thought, and time an incomparably less demand will be made upon an investigation into the Rules of Morals. Consideration must, then, be consecutively directed to—

A. Rules of Faith; and of these to

1. Those not recognizing the Bible as any part of the Rule of Faith.
2. Those recognizing the Bible as part only of the Rule of Faith.
3. Those recognizing part of the Bible as the Rule of Faith.
4. Those recognizing the whole Bible as alone the Rule of Faith

B. Rules of Morals.

Notices of Books.

THE JESUITS: THEIR ORIGIN AND ORDER, MORALITY AND PRACTICES, SUPPRESSION AND RESTORATION. By ALEX. DUFF, D.D., LL.D. Fifth Edition. Protestant Educational Institute, 38, Parliament Street, London, S.W.—Referring to the large influx of Jesuits into England, the Protestant Educational Institute offers for wide circulation, this admirable short treatise on “The Jesuits, their Origin, Morality, and Practices,” by Dr. Duff, the celebrated Indian Missionary, at half-price, namely, single copy 8d., by post 8½d.; 3s. per doz., or £1 for 100 copies. This work will be particularly useful to clergymen and Sunday school teachers, and ought to be read and circulated in every district in England, especially where the members of this illegal society presume to locate themselves. The Protestant Educational Institute would be glad to be able to send special copies of this work to every

member of both Houses of Parliament, also to clergymen, ministers and Sunday School teachers. Contributions for this purpose should be forwarded to the Secretary, 88, Parliament-street, London, S.W.

WILL THE FOUNDATION BEAR? An examination of the opening pages of "The One Offering," a treatise on the sacrificial nature of the Eucharist, by the Rev. M. F. Sadler, showing his assumptions to be baseless and unscriptural. By E. B. C., author of "The Gown in the Pulpit." London: W. Poole, 12 a, Paternoster Row. Price 2d. We most cordially recommend this faithful and concise statement of Scriptural teaching, as opposed to the subtle error in Mr. Sadler's treatise. We append a few extracts, and regret that our space will not admit of an extended quotation:—

"The multiplicity of the old sacrifices is made to stand forth in bold distinction from the never-to-be-repeated sacrifice of Christ; whilst their insufficiency and the complete adequacy of His *one* sacrifice are clearly delineated in Heb. ix. There, (at v. 7, 8), we are reminded of the High Priest going into the typical holy place 'once every year, not without blood,' as a testimony that 'the way into the holiest was not yet made manifest;' and, (at v. 11, 12), in strong contrast with this, of Christ's having 'by His own blood . . . entered in once into the holy place,' (v. 24, 'heaven itself') 'having obtained eternal redemption for us.'

"Is further proof desired that for us there can be no sacrifice save that of the Lord Jesus 'once offered' on Calvary?—'Who NEEDETH NOT DAILY, as those High Priests, to offer up sacrifice, . . . for this He did ONCE, WHEN HE OFFERED UP HIMSELF.' (Heb. vii. 27.)

"Is the Holy Eucharist an act of *worship*?' If it can, why do we not find it adduced? How is it that Scripture nowhere affirms that our Lord was *worshipping* when He 'blessed' the bread? (St. Matt. xxvi. 26); or when He said, 'Take ye, eat ye'? How is it that Scripture nowhere affirms that the disciples were *worshipping* when (St. Mark xiv. 23) 'they all drank' of the cup?

"Why should one who wishes to know the truth turn to 'martyrs,' and not, first, to inspired apostles? why to man, and not, first, to God speaking in His Word? If the object were *not* to find the truth there could be no more hopeful way of attaining it than to make a primary reference to uninspired writers, varying in antiquity from the first to the fourth century. For in the very first century the Holy Spirit had already inspired the warning (John ii. 18), 'Even now are there many antichrists'; and given the command (1 John iv. 1), 'Try the spirits . . . because many false prophets are gone out into the world.' Was this true in apostolic times? Then must we not expect to discover error in the writings of subsequent times? and are we not doing violence to revealed truth if, on the strength of such writings, *without warrant from the Word of God and in opposition to its teaching*, we define 'the [so-called] Eucharist' 'the great act of Church worship,' and that worship 'sacrificial?'"



